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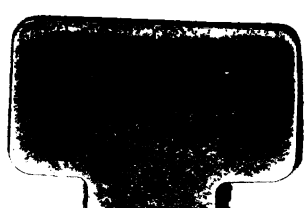

THE SATIRES OF JUVENAL

DECIMI JUNII JUVENALIS
SATURÆ XIII.

THE SATIRES OF JUVENAL

EDITED FOR THE USE OF SCHOOLS
WITH NOTES, INTRODUCTION, AND APPENDICES

BY

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THE SATIRES OF JUVENAL

INTRODUCTION.

BUT little is known for certain about the life of Juvenal. Unlike Horace, he seldom speaks of himself or his own affairs, while, with the possible exception of two passages in Martial (vii. 24, and xii. 18), he is never mentioned by other classical writers. Our sources of information, such as they are, are these:—(1) Seven *Lives* which have come down to us from an unknown origin, and which are to some extent at least taken from one another, but agree in their salient features, and at any rate express the traditional belief of a period not more than two or three centuries later than Juvenal's age. One of them has by some been attributed to Suetonius, but apparently without any good ground. (2) Detached notices in his writings, which chiefly, however, serve to fix the date at which he wrote or published the several Satires. (3) An inscription discovered at Aquinum, which runs as follows:—"(Cere)ri sacrum (D. Ju)nius Juvenalis (trib.) coh(ortis I) Dalmataram, II (vir) quin(quennalis) flamen divi Vespatiani vovit dedicav(it q)ue sua pec(unia)." Putting together those parts of the seven *Lives* which are identical, in all or most of them we find that Juvenal was the son of a rich freedman, born, as would appear

from Sat. iii. 300, and from the inscription referred to, at Aquinum. He attended one of the grammar schools, probably at Rome, and also received instruction from some one of the numerous rhetoricians, Sat. i. 15 and 16. Up to the middle of his life he practised declamation (ad mediam fere ætatem declamavit), apparently, however, as an amateur, and not either as a teacher or in the courts. At some period, probably during this portion of his life, he wrote some satirical verses on the pantomime Paris, the favourite of Domitian, which were so well received by his friends among whom they were circulated that they probably induced him later on to devote himself to this branch of literature. A portion of this early skit is generally supposed to have been inserted afterwards in Sat. vii. 87-96. From the passages of Martial, referred to above, we know that at some portion of his life he lived at Rome (*i.e.* in 92 and 102 A.D.), and was occupied in attending upon the rich,—probably, as was the case with Martial himself, to secure their patronage; and from many passages, especially in Sat. iii., we should infer that he had had much experience of life in Rome, while his descriptions of the indignities to which clients were subjected seem also to savour of personal experience. The inscription, however, tells us that Juvenal also spent some of his time at his native town, Aquinum, where he served as one of the *duumviri quinquennales*, answering to the censors at Rome; and on this point again his frequent praises of the country and its leisure seem to verify the inference, while

apparently, from Sat. xi. 66-69, he possessed a little farm of his own near Tibur. At some period of his life, as we learn from the *Lives*, and also from the inscription, Juvenal served in the army as a *tribunus cohortis*. This brings us to another incident in his life about which all the *Lives* agree in general, though they differ in detail to a considerable extent. They all agree that Juvenal was banished from Italy, and most of them assert that the cause of the exile was the reference to Paris in Sat. vii. 87, etc. The fact of the banishment receives no direct confirmation from any other source; but as it was a general tradition, and is inconsistent with nothing that we know, there is no choice but to accept it. The form which the banishment took, the reason for it, and the date of it, are matters of still greater uncertainty, though most of the *Lives* say that he was banished to Egypt, and that he was compelled to serve abroad as a military tribune, as a punishment for the passage in Sat. vii. Other accounts say that Britain was the scene of his exile, a view which is to a certain extent supported by the fact that the particular legion to which the inscription says that he belonged was quartered on several occasions during the reigns of Trajan and Hadrian in that country. Finally, he is said to have lived to the age of eighty, to have been born in the reign of Nero, and to have died in that of Antoninus Pius. In the main, then, we may accept this account of his life. It remains to fix the time of his birth, the date of his writings, and if possible the date of his exile.

The date of his birth, I believe, with Friedlander, to be fixed by Sat. xiii. 17 (see note *ad loc.*), in which he speaks of himself as an old man born "Fonteio consule," a year which, for the reason assigned in the notes, can only be 67 A.D., which would agree with the statement in the *Life* that he was born in Nero's reign, while it is perfectly consistent with every other datum which we possess.

The sixteen Satires were published in five books at different times, and in the chronological order in which we have them. Book i. comprised Sat. 1-5; Book ii., Sat. 6; Book iii., Sat. 7-9; Book iv., Sat. 10-12; Book v., Sat. 13-16. Now, supposing that he lived to be eighty, and that he only began to write satires at middle age (a view borne out by Sat. i. 25, which evidently speaks of his youth as a time long since gone by), he would have published the First Book about 107 A.D., *i.e.* in the reign of Trajan, who succeeded Domitian in 96 A.D. There is strong internal evidence to show that this was the case. In the first place, in Sat. i. 158 he distinctly states that he is about to speak of men already dead, but the greater part of the characters in Book i. belong to Domitian's reign, notably Satire iv., while at the end of that satire Domitian's death is alluded to. Further than this, Sat. i. 41 contains an allusion to the condemnation of Marius Priscus for extortion in Africa, an event which took place in 101 A.D., to which may be added the general improbability that he would have dared to write Sat. iv. in the lifetime of so cruel a tyrant as Domitian. Next, if the Cæsar mentioned in

the beginning of Sat. vii. is Hadrian, as I assume him to be (in the note *ad loc.*), then Book iii. must have been published after 118 A.D., and probably before 121 A.D., in which year Hadrian left Rome for his progress through the provinces. Book v. is by two passages shown with certainty to have been published subsequently to 127 A.D. (1) Sat. xiii. 17 must have been written sixty years after the consulship of Fonteius (*i.e.* 67 A.D.), while Sat. xv. mentions an episode which took place "nuper consule Junco," which, as the note *ad loc.* shows, must have been again 127 A.D. Allowing, therefore, a margin of eight to ten years for "nuper," the book was probably published from 130-135 A.D.; *i.e.* supposing that he lived to be eighty, about twelve years before his death. Against this view may be urged the unfinished state of Sat. xvi., which might, of course, have been caused by his death. But in some MSS. the sixteenth Satire is placed before the fifteenth, so that on the whole it seems more probable that the remaining portion of the Satire was completed, but lost.

With regard to the date of the exile, I think we may also come to a probable conclusion. There is no hint in the *Satires* that Juvenal had ever been in Britain, a circumstance almost inconceivable if he had been banished there even for a short time. On the other hand, Sat. xv. leaves little room for doubt that he had been in Egypt. Egypt, then, was the probable place of exile. The ordinary account is that he was banished by Domitian owing to the influence of Paris the pantomime. But

Paris was probably put to death by Domitian in 83 A.D., on account of an intrigue with Domitia, at which time Juvenal would only be sixteen years old, whereas most of the *Lives* represent him to have been an old man at the time of his banishment. It seems to me that Juvenal was himself in Egypt at the time of the fight which he describes in Sat. xv. between the Ombites and Tentyrites, and this was in 127 A.D., and therefore it seems best to regard this as the time of his exile. He would be at the time about sixty, an age not so great as to make it impossible for him to have served as military tribune, though, at the same time, so advanced as to give colour to the story that his service was a compulsory and involuntary one. He would then have been exiled by Hadrian, perhaps because, as one tradition says, the people repeated his verses about Paris in the theatre, which so displeased the Emperor that he made a scapegoat of the poet, and it may very likely be true in this case that "in exilio ampliavit Saturas et pleraque mutavit." It seems to me in the highest degree natural that if he were compelled to serve in the army in the way supposed, he should have humorously comforted himself by writing Sat. xvi., showing what advantages there were after all in a military life.

The Satire was, as Quintilian says, entirely Roman. The first writer to use the name was Ennius, who applied it to a collection of mixed poems composed in various metres, and abounding in sarcastic allusions to the superstitions of Roman religion. The real founder,

however, of Satire was C. Lucilius, born at Suessa Aurunca in Campania about 148 B.C. His Satires, like those of all his successors, were written in the hexameter metre. Lucilius was a personal friend of Scipio Africanus, always a liberal patron to literary men, and his denunciations of corruption and avarice in public life were written quite from Scipio's point of view, who held himself proudly aloof from participation in the politics of his time. The language of Lucilius was vehement and outspoken, as we learn both from Horace, Sat. ii. 1, 69, and also from Juvenal, i. 152, though his attack on Mucius Scævola seems to show that personal animosity sometimes became a motive to his satire.

Following in a similar track was Horace, whose *Sermones*, however, deal less with political matters than those of Lucilius, and more with the social and literary topics of the day. He also treats his subject in essentially a lighter strain, and certainly gives the impression of writing more for his own and perhaps for his reader's amusement than for any more serious purpose. In form his subjects are the true "Saturæ," *i.e.* medleys of all kinds of subjects treated with little order or method. Between the time of Horace and Juvenal comes another satirist, Persius, who lived between 34 and 62 A.D., and wrote his *Satires* in the time of Nero. He was a careful student, and to a certain extent an imitator of Horace, but his writings, of which only six Satires remain, are permeated by the principles of the Stoics, while his style is mostly rough, and involved even to obscurity.

Juvenal is of all these the greatest and the truest satirist. He was far more earnest than Horace, less philosophically didactic and more polished than Persius, and the circumstances of his age, while they partly restrained him, were such as to give him a more intense and bitter indignation than those amidst which Lucilius lived.

His writings bear distinct traces of the conditions in which he passed the first half of his life before he began to write. In the first place, his *Satires* are essentially declamations, and as such take the form of set subjects methodically treated much more than is usually the case in Satire proper. The first Satire is introductory, but in the rest each treats, with more or fewer digressions, of some one particular subject. (See titles in Table of Contents.) In the second place, the bitterness of feeling which had been suppressed during the tyranny of Domitian breaks out especially in the first book into a rugged severity of language, about the sincerity of which there can be no doubt (Sat. i. 22-36, and 68-69). In the later Satires, and especially in the last book, this bitterness is considerably toned down, possibly through his own increasing age, but more probably because the milder rule of Hadrian made his earlier invectives needless and out of place.

A moralist Juvenal certainly was, and even in his most repulsive pictures it is impossible not to feel that he depicts vice only to scourge it; there is no paltering with it, there is no mere mocking at it, as there so often

is in Horace. At the same time, a philosophical moralist he was not; the standard of conduct which he has before his eyes is no ideal virtue like that of the Stoics, independent of time and place; it is simply a return to the ancient Roman character when as yet uncorrupted by luxury and foreign influence and the debasing effects of the empire. This necessarily to a great extent narrows his point of view, makes him prejudiced and unfair at times, and diminishes the effect of some of his best pictures. Thus the frequent references to Sabellian simplicity, and the picture of the ex-dictator returning home to dinner with spade on shoulder, have an air of unreality about them when written in an imperial city like Rome. Juvenal is strongly national in his tastes; he above all things hates a Grecised Rome (Sat. iii. 61); he cares for no Greek philosophy (xiii. 121-2); he sneers at Greek mendacity (x. 174, and xiv. 240); and even of Greek art he speaks in a depreciating manner (Sat. xi. 100). Further, he writes essentially as a member of the client class, the old middle class at Rome. Unlike Tacitus, he has little sympathy for the nobility, whose misfortunes he regards as due to their own degeneracy. Thus Sat. iv. is at least as damaging to the servile courtiers as to Domitian, who treats them like slaves; while Sat. viii. contains most withering sarcasms on the titled nonentities of the age. He regrets the changed relation between patron and client which had turned the old confidential footing between them into a mercenary bargain—grudgingly paid and contemptuously exacted on the one side—sullenly,

reluctantly, and complainingly rendered on the other. He hates the adventurers and parvenus who had crept into the confidence of the nobles, and had gradually supplanted his own class, growing rich through their flattery, their versatility, and their want of principle. About literary questions he very little troubles himself, though he draws a striking picture in Sat. vii. of the discouragements and disappointments to which literary men were exposed, while he appears himself to have a great dislike of the numerous recitations so much in vogue in his time (Sat. i. 1).

It remains to notice Juvenal's use of proper names, which, as it must strike even a casual reader, mostly belong to a period anterior to his own. This indeed is perfectly consistent with his own assertion in Sat. i. 158, that he will attack those who are already dead; and where he does make mention of living characters, they may be all divided into two classes—(1) either they are men once powerful, but since disgraced or exiled, as Marius Priscus (Sat. i. 41, viii. 120), and perhaps Crispinus; or (2) they were people of the humbler classes, and therefore not likely to be formidable enemies, such as Machæra the auctioneer (vii. 9), Basilus the pleader (vii. 145), etc. Of the persons not still living whom Juvenal chooses as objects of his satire, most are taken from the reigns of Nero and Domitian, as Tigellinus (Sat. i. 142), Locusta (Sat. i. 60), Cossutianus Capito (viii. 93), Veiento (iii. 166), from that of Nero; Crispinus, Paris, Latinus, Massa, Carus, Matho, from that of

Domitian; while the freedmen are naturally taken from the reign of Claudius, *e.g.* Narcissus, Pallas, and Posides.

It is manifest, however, that, taken as these names are from former times, they had their counterparts in Juvenal's own time, and that he is really satirising his contemporaries in the guise of a former generation. All Juvenal's names seem to be historical ones, and not, as most of Martial's are, fancy names indiscriminately applied to suit the metre.

DATES OF THE PRINCIPAL EVENTS OF ROMAN HISTORY FROM THE SOCIAL WAR TO THE DEATH OF JUVENAL.

Social War	90-89 B.C.
Sulla sent against Mithridates	87 B.C.
Death of Marius	86 B.C.
Proscriptions of Sulla	79 B.C.
Death of Sulla	78 B.C.
Lucullus sent against Mithridates	74 B.C.
Verres in Sicily	73-70 B.C.
Pompeius returns from Spain	72 B.C.
Pompeius sent against Mithridates	66 B.C.
Cicero's Consulship	63 B.C.
First Triumvirate	60 B.C.
Battle of Pharsalia	48 B.C.
Battle of Thapsus and Death of Cato	46 B.C.
Murder of Julius Cæsar	44 B.C.
Second Triumvirate and Death of Cicero	43 B.C.
Battle of Philippi	42 B.C.
Battle of Actium	32 B.C.
AUGUSTUS reigned	31 B.C.–14 A.D.
Death of Agrippa	12 B.C.
Death of Drusus	9 B.C.
Death of Mæcenas	7 B.C.
Tiberius retires to Rhodes	6 B.C.
Returns from Rhodes	4 A.D.
Defeat of Varus	10 A.D.
TIBERIUS	14 A.D.–37 A.D.
Germanicus on the Rhine	14 A.D.–16 A.D.
Death of Germanicus	19 A.D.
Influence of Sejanus begins	20 A.D.

Establishment of Prætorian Camp by Sejanus	23 A.D.
Tiberius retires to Capreæ	27 A.D.
Fall of Sejanus	31 A.D.
CALIGULA	37 A.D.–41 A.D.
CLAUDIUS	41 A.D.–54 A.D.
Claudius in Britain	43 A.D.
Death of Messalina and Silius	48 A.D.
NERO	54 A.D.–68 A.D.
Murder of Britannicus	55 A.D.
Death of Agrippina	59 A.D.
Influence of Tigellinus	62 A.D.
Burning of Rome and persecution of Christians	64 A.D.
Conspiracy of Piso	65 A.D.
Death of Thrasea	66 A.D.
Revolt of Vindex	68 A.D.
GALBA	68 A.D.–69 A.D.
OTHO	69 A.D.
VITELLIUS	69 A.D.
VESPASIAN	69 A.D.–79 A.D.
Capture of Jerusalem by Titus	70 A.D.
Execution of Helvidius Priscus	75 A.D.
The Colosseum built	77–80 A.D.
TITUS	79 A.D.–81 A.D.
Destruction of Pompeii and Herculaneum	79 A.D.
DOMITIAN	81 A.D.–96 A.D.
Agricola in Britain	78 A.D.–84 A.D.
Death of Paris the Pantomime	83 A.D.
Expedition against Chatti	84 A.D.
The Council concerning the Turbot	84 A.D.
Defeat of Fuscus by the Dacians	87 A.D.
NERVA	96 A.D.–98 A.D.
TRAJAN	98 A.D.–117 A.D.
Expedition against Dacians	101 A.D.
Accusation of Marius Priscus by Tacitus and Pliny	101 A.D.
HADRIAN	117 A.D.–138 A.D.
Begins progress through the Empire	121 A.D.

DATES OF LITERARY MEN.

P. Virgilius Maro	70 B.C.– 19 B.C.
Q. Horatius Flaccus	65 B.C.– 8 B.C.
T. Livius Patavinus	59 B.C.– 17 A.D.
P. Ovidius Naso	43 B.C.– 17 A.D.
A. Persius Flaccus	34 A.D.– 62 A.D.
L. Annæus Seneca	3 A.D.– 65 A.D.
M. Annæus Lucanus	39 A.D.– 65 A.D.
M. Fabius Quintilianus	35 A.D.– 95 A.D.
P. Papinius Statius	61 A.D.– 98 A.D.
M. Valerius Martialis	43 A.D.–103 A.D.
C. Plinius Cæcilius Secundus	62 A.D.–113 A.D.
C. Cornelius Tacitus	54 A.D.–118 A.D.
C. Suetonius Tranquillus	75 A.D.–160 A.D.

D. JUNIUS JUVENALIS.

Born	67 A.D.
Practised Declamation to about	103 A.D.
Addressed by Martial at Rome	92 A.D. and 102 A.D.
Published Book I. of *Satires* about	105 A.D.
,, Book III. about	120 A.D.
,, Book IV. between	121 A.D. and 126 A.D.
,, Book V. soon after	127 A.D.
Exiled probably by Hadrian about	126 A.D.
Died about	147 A.D.

D. JUNII JUVENALIS

SATIRARUM

LIBER PRIMUS.

SATIRA I.

1-18.—*Must I always listen to the compositions of others on subjects which I know as well as they? Why should not I write too?*

Semper ego auditor tantum? nunquamne reponam,
Vexatus totiens rauci Theseide Cordi?
Impune ergo mihi cantaverit ille togatas,
Hic elegos? impune diem consumserit ingens
Telephus, aut summi plena jam margine libri
Scriptus et in tergo, nec dum finitus, Orestes?
Nota magis nulli domus est sua, quam mihi lucus
Martis et Æoliis vicinum rupibus antrum
Vulcani. Quid agant venti, quas torqueat umbras
Æacus, unde alius furtivæ devehat aurum
Pelliculæ, quantas jaculetur Monychus ornos,
Frontonis platani convulsaque marmora clamant
Semper, et assiduo ruptæ lectore columnæ.
Exspectes eadem a summo minimoque poeta.
Et nos ergo manum ferulæ subduximus, et nos

Consilium dedimus Sullæ, privatus ut altum
Dormiret. Stulta est clementia, cum tot ubique
Vatibus occurras, perituræ parcere chartæ.

19-42.—*I will now explain why I follow Lucilius in preference to other poets. When I see rich upstarts like Crispinus, successful delatores, and the most shameful crimes unpunished, write I must.*

Cur tamen hoc potius libeat decurrere campo,
Per quem magnus equos Auruncæ flexit alumnus,
Si vacat et placidi rationem admittitis, edam.
Cum tener uxorem ducat spado, Mævia Tuscum
Figat aprum et nuda teneat venabula mamma;
Patricios omnes opibus cum provocet unus,
Quo tondente gravis juveni mihi barba sonabat;
Cum pars Niliacæ plebis, cum verna Canopi
Crispinus, Tyrias humero revocante lacernas,
Ventilet æstivum digitis sudantibus aurum,
Nec sufferre queat majoris pondera gemmæ:
Difficile est saturam non scribere. Nam quis iniquæ
Tam patiens urbis, tam ferreus, ut teneat se,
Causidici nova cum veniat lectica Mathonis,
Plena ipso? post hunc magni delator amici,
Et cito rapturus de nobilitate comesa
Quod superest, quem Massa timet, quem munere palpat
Carus, et a trepido Thymele submissa Latino;
Quid referam, quanta siccum jecur ardeat ira,
Cum populum gregibus comitum premat hic spoliator
Pupilli prostantis? Et hic damnatus inani
Judicio (quid enim salvis infamia nummis?)
Exul ab octava Marius bibit et fruitur Dis
Iratis: at tu victrix provincia ploras!

43-61.—*Surely these things are worthy of Horace's pen: one can stand at a cross-road, and soon fill one's tablets with instances of successful villainy.*

Hæc ego non credam Venusina digna lucerna?
Hæc ego non agitem? Sed quid magis Heracleas
Aut Diomedeas aut mugitum Labyrinthi,
Et mare percussum puero fabrumque volantem,
Cum fas esse putet curam spectare cohortis,
Qui bona donavit præsepibus et caret omni
Majorum censu, dum pervolat axe citato
Flaminiam puer Automedon; nam lora tenebat
Ipse, lacernatæ cum se jactaret amicæ.
Nonne libet medio ceras implere capaces
Quadrivio, cum jam sexta cervice feratur
Hinc atque inde patens ac nuda pæne cathedra,
Et multum referens de Mæcenate supino
Signator falsi, qui se lautum atque beatum
Exiguis tabulis et gemma fecerat uda?
Occurrit matrona potens, quæ molle Calenum
Porrectura viro miscet sitiente rubetam,
Instituitque rudes melior Locusta propinquas
Per famam et populum nigros efferre maritos.

62-69.—*If you want to be of any note, commit some crime. That is the way to success and wealth.*

Aude aliquid brevibus Gyaris et carcere dignum,
Si vis esse aliquis! Probitas laudatur et alget.
Criminibus debent hortos, prætoria, mensas,
Argentum vetus et stantem extra pocula caprum.
Quem patitur dormire nurus curruptor avaræ,
Quem sponsæ turpes et prætextatus adulter?
Si natura negat, facit indignatio versum,
Qualemcumque potest, quales ego vel Cluvienus.

70-74.—*My subject is the passions and occupations of mankind from the Deluge.*

Ex quo Deucalion, nimbis tollentibus æquor,
Navigio montem ascendit sortesque poposcit,
Paulatimque anima caluerunt mollia saxa,
Quidquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus, nostri est farrago libelli.

75-114.—*Never was there a greater amount of crime. Gambling and gluttony are increasing; the rush for the "Sportula" presents a grotesque and degrading spectacle. Money is our real goddess, though as yet she has no temple.*

Et quando uberior vitiorum copia? quando
Major avaritiæ patuit sinus? alea quando
Hos animos? Neque enim loculis comitantibus itur
Ad casum tabulæ, posita sed luditur arca.
Prœlia quanta illic dispensatore videbis
Armigero? Simplexne furor sestertia centum
Perdere et horrenti tunicam non reddere servo?
Quis totidem erexit villas, quis fercula septem
Secreto cenavit avus? Nunc sportula primo
Limine parva sedet, turbæ rapienda togatæ.
Ille tamen faciem prius inspicit et trepidat, ne
Suppositus venias ac falso nomine poscas.
Agnitus accipies; jubet a prœcone vocari
Ipsos Trojugenas; nam vexant limen et ipsi
Nobiscum. "Da prætori, da deinde tribuno."
Sed libertinus prior est. "Prior," inquit, "ego adsum:
Cur timeam, dubitemve locum defendere, quamvis
Natus ad Euphraten, molles quod in aure fenestræ
Arguerint, licet ipse negem? sed quinque tabernæ
Quadringenta parant. Quid confert purpura major

Optandum, si Laurenti custodit in agro
Conductas Corvinus oves? ego possideo plus
Pallante et Licinis." Exspectent ergo tribuni;
Vincant divitiæ, sacro ne cedat honori,
Nuper in hanc urbem pedibus qui venerat albis:
Quandoquidem inter nos sanctissima divitiarum
Majestas: etsi, funesta Pecunia, templo
Nondum habitas, nullas nummorum ereximus aras,
Ut colitur Pax atque Fides, Victoria, Virtus,
Quæque salutato crepitat Concordia nido.
Sed cum summus honor finito computet anno,
Sportula quid referat, quantum rationibus addat:
Quid facient comites quibus hinc toga, calceus hinc est
Et panis fumusque domi? Densissima centum
Quadrantes lectica petit, sequiturque maritum
Languida vel prægnans et circumducitur uxor.
Hic petit absenti, nota jam callidus arte,
Ostendens vacuam et clausam pro conjuge sellam.
"Galla mea est," inquit. "Citius dimitte: moraris?
Profer, Galla, caput. Noli vexare, quiescit."

115-133.—*Each day has its fixed routine of duties, and at the end, the weary client has to purchase a scanty dinner, while the patron dines by himself off the best,—gluttony which sometimes brings its own retribution with it.*

Ipse dies pulchro distinguitur ordine rerum:
Sportula, deinde forum, jurisque peritus Apollo
Atque triumphales, inter quas ausus habere
Nescio quis titulos Ægyptius atque Arabarches.
Vestibulis abeunt veteres lassique clientes,
Votaque deponunt: quamquam longissima cenæ
Spes homini: caulis miseris atque ignis emendus.

Optima silvarum interea pelagique vorabit
Rex horum, vacuisque toris tantum ipse jacebit.
Nam de tot pulchris et latis orbibus et tam
Antiquis una comedunt patrimonia mensa.
Nullus jam parasitus erit: sed quis feret istas
Luxuriæ sordes? Quanta est gula, quæ sibi totos
Ponit apros, animal propter convivia natum!
Pœna tamen præsens, cum tu deponis amictus
Turgidus et crudum pavonem in balnea portas.
Hinc subitæ mortes atque intestata senectus.
It nova, nec tristis, per cunctas fabula cenas,
Ducitur iratis plaudendum funus amicis.

134-158.—*Vice is now at its zenith; but where to find in our writers ability equal to the task of exposing it? There was formerly liberty of speech, but now—show up a Tigellinus, and you will see the result. The times in which Lucilius lived are over.*

Nil erit ulterius, quod nostris moribus addat
Posteritas; eadem cupient facientque minores;
Omne in præcipiti vitium stetit. Utere velis,
Totos pande sinus. Dicas hic forsitan, "Unde
Ingenium par materiæ? unde illa priorum
Scribendi, quodcumque animo flagrante liberet,
Simplicitas, cujus non audeo dicere nomen?
Quid refert dictis ignoscat Mucius, an non?
Pone Tigellinum, tæda lucebis in illa,
Qua stantes ardent, qui fixo gutture fumant,
Et latum media sulcum deducit arena."
Qui dedit ergo tribus patruis aconita, vehatur
Pensilibus plumis, atque illinc despiciat nos?
"Quum veniet contra, digito compesce labellum:
Accusator erit, qui verbum dixerit, Hic est.

Securus licet Æneam Rutulumque ferocem
Committas, nulli gravis est percussus Achilles,
Aut multum quæsitus Hylas urnamque secutus.
Ense velut stricto quotiens Lucilius ardens
Infremuit, rubet auditor, cui frigida mens est
Criminibus; tacita sudant præcordia culpa.
Inde iræ et lacrimæ. Tecum prius ergo voluta
Hæc animo ante tubas: galeatum sero duelli
Pœnitet."—Experiar, quid concedatur in illos,
Quorum Flaminia tegitur cinis atque Latina.

SATIRA III.

1-9.—*Though grieved at my friend's departure, I think he is wise to leave Rome and its thousand dangers and annoyances.*

Quamvis digressu veteris confusus amici,
Laudo tamen, vacuis quod sedem figere Cumis
Destinet atque unum civem donare Sibyllæ.
Janua Baiarum est et gratum litus amœni
Secessus. Ego vel Prochytam præpono Suburæ.
Nam quid tam miserum, tam solum vidimus, ut non
Deterius credas horrere incendia, lapsus
Tectorum assiduos ac mille pericula sævæ
Urbis, et Augusto recitantes mense poetas?

10-20.—*While his goods are being lifted into the waggon, Umbricius stands for a time near the valley of Egeria, now, alas, let out to Jews, and spoilt by artificial adornment.*

Sed dum tota domus reda componitur una,
Substitit ad veteres arcus madidamque Capenam.
Hic, ubi nocturnæ Numa constituebat amicæ,
Nunc sacri fontis nemus et delubra locantur

Judæis, quorum cophinus fœnumque supellex—
Omnis enim populo mercedem pendere jussa est
Arbor, et ejectis mendicat silva Camenis—
In vallem Egeriæ descendimus et speluncas
Dissimiles veris. Quanto præstantius esset
Numen aquæ, viridi si margine clauderet undas
Herba, nec ingenuum violarent marmora tophum!

21-40.—*Since there is no room for honourable employment, I will away, while there is time. Those may stay who can stoop to the base means and contrivances necessary to secure wealth and fortune.*

Hic tunc Umbricius, "Quando artibus," inquit, "honestis
Nullus in urbe locus, nulla emolumenta laborum,
Res hodie minor est, here quam fuit, atque eadem cras
Deteret exiguis aliquid: proponimus illuc
Ire, fatigatas ubi Dædalus exuit alas,
Dum nova canities, dum prima et recta senectus,
Dum superest Lachesi quod torqueat, et pedibus me
Porto meis, nullo dextram subeunte bacillo.
Cedamus patria: vivant Artorius istic
Et Catulus; maneant qui nigrum in candida vertunt,
Quis facile est ædem conducere, flumina, portus,
Siccandam eluviem, portandum ad busta cadaver,
Et præbere caput domina venale sub hasta.
Quondam hi cornicines et municipalis arenæ
Perpetui comites, notæque per oppida buccæ
Munera nunc edunt et, verso pollice, vulgus
Quem jubet, occidunt populariter: inde reversi
Conducunt foricas: et cur non omnia? cum sint
Quales ex humili magna ad fastigia rerum
Extollit, quotiens voluit Fortuna jocari.

41-57.—*What can I do at Rome? I can't lie or flatter, or poison or steal. I have no criminal secrets to bind me to the great, nor do I wish to secure their friendship at such a price.*

Quid Romæ faciam? Mentiri nescio; librum,
Si malus est, nequeo laudare et poscere; motus
Astrorum ignoro; funus promittere patris
Nec volo, nec possum; ranarum viscera nunquam
Inspexi. Ferre ad nuptam quæ mittit adulter,
Quæ mandat, norint alii: me nemo ministro
Fur erit, atque ideo nulli comes exeo, tamquam
Mancus et exstinctæ corpus non utile dextræ.
Quis nunc diligitur, nisi conscius, et cuï fervens
Æstuat occultis animus semperque tacendis?
Nil tibi se debere putat, nil conferet unquam,
Participem que te secreti fecit honesti:
Carus erit Verri, qui Verrem tempore, quo vult,
Accusare potest. Tanti tibi non sit opaci
Omnis arena Tagi quodque in mare volvitur aurum,
Ut somno careas ponendaque præmia sumas
Tristis et a magno semper timearis amico!

58-97.—*I cannot endure a Greek Rome; and now we are hustled out of everything by Greeks, who are so versatile, flattering, and hypocritical, that we, who claim to be honest, have no chance against them.*

Quæ nunc divitibus gens acceptissima nostris
Et quos præcipue fugiam, properabo fateri,
Nec pudor obstabit. Non possum ferre, Quirites,
Græcam urbem: quamvis quota portio fæcis Achæi?
Jam pridem Syrus in Tiberim defluxit Orontes,
Rusticus ille tuus sumit trechedipna, Quirine,
Et ceromatico fert niceteria collo.
Hic alta Sicyone, ast hic Amydone relicta,

Hic Andro, ille Samo, hic Trallibus aut Alabandis,
Esquilias dictumque petunt a vimine collem,
Viscera magnarum domuum dominique futuri.
Ingenium velox, audacia perdita, sermo
Promptus et Isæo torrentior. Ede, quid illum
Esse putes? quem vis hominem, secum attulit ad nos:
Grammaticus, rhetor, geometres, pictor, aliptes,
Augur, schœnobates, medicus, magus: omnia novit
Græculus esuriens; in cælum, jusseris, ibit.
Ad summam, non Maurus erat neque Sarmata nec Thrax,
Qui sumpsit pennas, mediis sed natus Athenis.
Horum ego non fugiam conchylia? me prior ille
Signabit? fultusque toro meliore recumbet
Advectus Romam, quo pruna et cottana vento?
Usque adeo nihil est, quod nostra infantia cælum
Hausit Aventini, bacca nutrita Sabina?
Quid quod adulandi gens prudentissima laudat
Sermonem indocti, faciem deformis amici,
Et longum invalidi collum cervicibus æquat
Herculis, Antæum procul a tellure tenentis,
Miratur vocem angustam, qua deterius nec
Ille sonat, quo mordetur gallina marito?
Hæc eadem licet et nobis laudare: sed illis
Creditur. An melior, cum Thaida sustinet, aut cum
Uxorem comœdus agit vel Dorida nullo
Cultam palliolo? Mulier nempe ipsa videtur.
Nec tamen Antiochus, nec erit mirabilis illic
Aut Stratocles aut cum molli Demetrius Hæmo:
Natio comœda est. Rides, majore cachinno
Concutitur; flet, si lacrimas conspexit amici,
Nec dolet; igniculum brumæ si tempore poscas,
Accipit endromidem; si dixeris, "Æstuo," sudat.

98-109.—*I might tell of darker instances of treachery. Clearly there is no room for a Roman here, when old clients have to give way to these interlopers.*

Et quoniam cœpit Græcorum mentio, transi
Gymnasia atque audi facinus majoris abollæ.
Stoicus occidit Baream, delator amicum,
Discipulumque senex, ripa nutritus in illa,
Ad quam Gorgonei delapsa est pinna caballi.
Non est Romano cuiquam locus hic, ubi regnat
Protogenes aliquis vel Diphilus aut Hermarchus,
Qui gentis vitio nunquam partitur amicum,
Solus habet. Nam cum facilem stillavit in aurem
Exiguum de naturæ patriæque veneno,
Limine summoveor; perierunt tempora longi
Servitii. Nusquam minor est jactura clientis.

110-144.—*At Rome there is no place for a poor man: character is nothing, wealth everything.*

Quod porro officium, ne nobis blandiar, aut quod
Pauperis hic meritum, si curet nocte togatus
Currere, cum Prætor lictorem impellat et ire
Præcipitem jubeat, dudum vigilantibus orbis,
Ne prior Albinam et Modiam collega salutet?
Divitis hic servi claudit latus ingenuorum
Filius: alter enim, quantum in legione tribuni
Accipiunt, donat Calvinæ vel Catienæ.
Da testem Romæ tam sanctum, quam fuit hospes
Numinis Idæi; procedat vel Numa vel qui
Servavit trepidam flagranti ex æde Minervam:
Protinus ad censum, de moribus ultima fiet
Quæstio: "quot pascit servos? quot possidet agri
Jugera? quam multa magnaque paropside cenat?"

Quantum quisque sua nummorum servat in arca,
Tantum habet et fidei. Jures licet et Samothracum
Et nostrorum aras; contemnere fulmina pauper
Creditur atque Deos, Dis ignoscentibus ipsis.
Quid quod materiam præbet causasque jocorum
Omnibus hic idem, si fœda et scissa lacerna,
Si toga sordidula est et rupta calceus alter
Pelle patet: vel si, consuto vulnere, crassum
Atque recens linum ostendit non una cicatrix?
Nil habet infelix paupertas durius in se,
Quam quod ridiculos homines facit. "Exeat," inquit,
"Si pudor est, et de pulvino surgat equestri,
Cujus res legi non sufficit, et sedeant hic
Lenonum pueri quocumque in fornice nati,
Hic plaudat nitidi præconis filius inter
Pinnirapi cultos juvenes juvenesque lanistæ.
Sic libitum vano, qui nos distinxit, Othoni."
Quis gener hic placuit censu minor atque puellæ
Sarcinulis impar? quis pauper scribitur heres?
Quando in consilio est Ædilibus? Agmine facto
Debuerant olim tenues migrasse Quirites.

145-170.—*At Rome, too, everything is expensive. In the country there is still simplicity in dress, but here all is extravagance and glitter; the commonest civility must be paid for.*

Haud facile emergunt, quorum virtutibus obstat
Res angusta domi: sed Romæ durior illis
Conatus; magno hospitium miserabile, magno
Servorum ventres et frugi cenula magno.
Fictilibus cenare pudet, quod turpe negavit
Translatus subito ad Marsos mensamque Sabellam,
Contentusque illic veneto duroque cucullo.

Pars magna Italiæ est, si verum admittimus, in qua
Nemo togam sumit nisi mortuus. Ipsa dierum
Festorum herboso colitur si quando theatro
Majestas, tandemque redit ad pulpita notum
Exodium, cum personæ pallentis hiatum
In gremio matris formidat rusticus infans,
Æquales habitus illic similemque videbis
Orchestram et populum: clari velamen honoris,
Sufficiunt tunicæ summis Ædilibus albæ.
Hic ultra vires habitus nitor; hic aliquid plus
Quam satis est interdum aliena sumitur arca.
Commune id vitium est: hic vivimus ambitiosa
Paupertate omnes. Quid te moror? Omnia Romæ
Cum pretio. Quid das, ut Cossum aliquando salutes?
Ut te respiciat clauso Veiento labello?
"Ille metit barbam," "crinem hic deponit amati;"
Plena domus libis venalibus! Accipe, et istud
Fermentum tibi habe: præstare tributa clientes
Cogimur et cultis augere peculia servis.

171-192.—*Then there are the dangers of the streets, and the chance of losing one's little all, unpitied, by fire.*

Quis timet aut timuit gelida Præneste ruinam,
Aut positis nemorosa inter juga Volsiniis, aut
Simplicibus Gabiis, aut proni Tiburis arce?
Nos urbem colimus tenui tibicine fultam
Magna parte sui. Nam sic labentibus obstat
Villicus et veteris rimæ cum texit hiatum,
Securos pendente jubet dormire ruina.
Vivendum est illic, ubi nulla incendia, nulli
Nocte metus. Jam poscit aquam, jam frivola transfert
Ucalegon; tabulata tibi jam tertia fumant;

Tu nescis: nam si gradibus trepidatur ab imis,
Ultimus ardebit, quem tegula sola tuetur
A pluvia, molles ubi reddunt ova columbæ.
Lectus erat Codro Procula minor, urceoli sex,
Ornamentum abaci; nec non et parvulus infra
Cantharus, et recubans sub eodem marmore Chiron;
Jamque vetus Græcos servabat cista libellos.
Et divina opici rodebant carmina mures.
Nil habuit Codrus: quis enim negat? et tamen illud
Perdidit infelix totum nihil: ultimus autem
Ærumnæ cumulus, quod nudum et frusta rogantem
Nemo cibo, nemo hospitio tectoque juvabit.

193-203.—*If a rich man's house is burnt, every one is eager to contribute something to make up his losses.*

Si magna Asturici cecidit domus, horrida mater,
Pullati proceres, differt vadimonia prætor;
Tunc geminus casus urbis, tunc odimus ignem.
Ardet adhuc, et jam accurrit qui marmora donet,
Conferat impensas: hic nuda et candida signa,
Hic aliquid præclarum Euphranoris et Polycleti,
Phæcasianorum vetera ornamenta deorum,
Hic libros dabit et forulos mediamque Minervam,
Hic modium argenti: meliora et plura reponit
Persicus, orborum lautissimus et merito jam
Suspectus, tamquam ipse suas incenderit ædes.

204-212.—*I would advise you to buy a little house and garden in some country town: you could get one for less than you now pay for a single garret in Rome.*

Si potes avelli Circensibus, optima Soræ
Aut Fabrateriæ domus aut Frusinone paratur,
Quanti nunc tenebras unum conducis in annum.

Hortulus hic puteusque brevis nec reste movendus
In tenues plantas facili diffunditur haustu.
Vive bidentis amans et culti villicus horti,
Unde epulum possis centum dare Pythagoreis.
Est aliquid, quocumque loco, quocumque recessu,
Unius sese dominum fecisse lacertæ.

213-219.—*In Rome there are so many noises at night that sleep is well-nigh impossible.*

Plurimus hic æger moritur vigilando: sed illum
Languorem peperit cibus imperfectus et hærens
Ardenti stomacho. Nam quæ meritoria somnum
Admittunt? Magnis opibus dormitur in Urbe:
Inde caput morbi. Redarum transitus arcto
Vicorum in flexu et stantis convicia mandræ
Eripient somnum Druso vitulisque marinis.

220-248.—*Then there are the manifold dangers of the streets.*

Si vocat officium, turba cedente vehetur
Dives et ingenti curret super ora Liburno,
Atque obiter leget aut scribet vel dormiet intus.
Namque facit somnum clausa lectica fenestra.
Ante tamen veniet: nobis properantibus obstat
Unda prior, magno populus premit agmine lumbos
Qui sequitur; ferit hic cubito, ferit assere duro
Alter: at hic tignum capiti incutit, ille metretam.
Pinguia crura luto, planta mox undique magna
Calcor, et in digito clavus mihi militis hæret.
Nonne vides quanto celebretur sportula fumo?
Centum convivæ; sequitur sua quemque culina.
Corbulo vix ferret tot vasa ingentia, tot res
Impositas capiti. quot recto vertice portat
Servulus infelix et cursu ventilat ignem.

Scinduntur tunicæ sartæ modo: longa coruscat
Sarraco veniente abies, atque altera pinum
Plaustra vehunt; nutant alte populoque minantur:
Nam si procubuit qui saxa Ligustica portat
Axis, et eversum fudit super agmina montem,
Quid superest de corporibus? quis membra, quis ossa
Invenit? Obtritum vulgi perit omne cadaver
More animæ. Domus interea secura patellas
Jam lavat et bucca foculum excitat, et sonat unctis
Striglibus, et pleno componit lintea gutto.
Hæc inter pueros varie properantur: at ille
Jam sedet in ripa tetrumque novicius horret
Porthmea, nec sperat cœnosi gurgitis alnum,
Infelix, nec habet quem porrigat ore trientem.

249-258.—*Then there is the danger of a broken head, or a ducking from open windows.*

Respice nunc alia ac diversa pericula noctis:
Quod spatium tectis sublimibus, unde cerebrum
Testa ferit, quotiens rimosa et curta fenestris
Vasa cadunt; quanto percussum pondere signent
Et lædant silicem. Possis ignavus haberi
Et subiti casus improvidus, ad cenam si
Intestatus eas. Adeo tot fata, quot illa
Nocte patent vigiles, te prætereunte, fenestræ.
Ergo optes votumque feras miserabile tecum,
Ut sint contentæ patulas defundere pelves.

259-303.—*Drunken revellers too and swashbucklers are to be met with, as well as robbers and foot-pads.*

Ebrius ac petulans, qui nullum forte cecidit,
Dat pœnas, noctem patitur lugentis amicum
Pelidæ, cubat in faciem, mox deinde supinus.

Ergo non aliter poterit dormire? Quibusdam
Somnum rixa facit: sed, quamvis improbus annis
Atque mero fervens, cavet hunc, quem coccina læna
Vitari jubet et comitum longissimus ordo,
Multum præterea flammarum et aenea lampas:
Me, quem Luna solet deducere vel breve lumen
Candelæ, cujus dispenso et tempero filum,
Contemnit. Miseræ cognosce procemia rixæ,
Si rixa est, ubi tu pulsas, ego vapulo tantum.
Stat contra starique jubet; parere necesse est.
Nam quid agas, cum te furiosus cogat et idem
Fortior? Unde venis? exclamat: cujus aceto,
Cujus conche tumes? quis tecum sectile porrum
Sutor et elixi vervecis labra comedit?
Nil mihi respondes? Aut dic, aut accipe calcem.
Ede, ubi consistas; in qua te quæro proseucha?
Dicere si tentes aliquid tacitusve recedas,
Tantundem est; feriunt pariter; vadimonia deinde
Irati faciunt. Libertas pauperis hæc est;
Pulsatus rogat et pugnis concisus adorat,
Ut liceat paucis cum dentibus inde reverti.
Nec tamen hæc tantum metuas: nam qui spoliet te
Non deerit, clausis domibus, postquam omnis ubique
Fixa catenatæ siluit compago tabernæ.
Interdum et ferro subitus grassator agit rem,
Armato quotiens tutæ custode tenentur
Et Pomptina palus et Gallinaria pinus.
Sic inde huc omnes tamquam ad vivaria currunt.
Qua fornace graves, qua non incude, catenæ?
Maximus in vinclis ferri modus, ut timeas, ne
Vomer deficiat, ne marræ et sarcula desint.

Felices proavorum atavos, felicia dicas
Sæcula, quæ quondam sub regibus atque tribunis
Viderunt uno contentam carcere Romam.
His alias poteram et plures subnectere causas:
Sed jumenta vocant, et sol inclinat; eundum est.
Nam mihi commota jam dudum mulio virga
Innuit. Ergo vale nostri memor, et quotiens te
Roma tuo refici properantem reddet Aquino,
Me quoque ad Helvinam Cererem vestramque Dianam
Converte a Cumis. Saturarum ego, ni pudet illas,
Adjutor gelidos veniam caligatus in agros."

SATIRA IV.

1-27.—*Crispinus is again the subject of our Satire; this time for a piece of extravagance: he gave* 6000 *sesterces for a mullet.*

Ecce iterum Crispinus, et est mihi sæpe vocandus
Ad partes, monstrum nulla virtute redemptum
A vitiis, æger solaque libidine fortes
Deliciæ; viduas tantum aspernatur adulter.
Quid refert igitur, quantis jumenta fatiget
Porticibus, quanta nemorum vectetur in umbra,
Jugera quot vicina foro, quas emerit ædes?
Nemo malus felix, minime corruptor et idem
Incestus, cum quo nuper vittata jacebat
Sanguine adhuc vivo terram subitura sacerdos.
Sed nunc de factis levioribus: et tamen alter
Si fecisset idem, caderet sub judice morum.
Nam quod turpe bonis Titio Seioque, decebat
Crispinum. Quid agas, cum dira et fœdior omni
Crimine persona est? Mullum sex millibus emit,

Æquantem sane paribus sestertia libris,
Ut perhibent qui de magnis majora loquuntur.
Consilium laudo artificis, si munere tanto
Præcipuam in tabulis ceram senis abstulit orbi.
Est ratio ulterior, magnæ si misit amicæ,
Quæ vehitur clauso latis specularibus antro.
Nil tale exspectes: emit sibi. Multa videmus,
Quæ miser et frugi non fecit Apicius. Hoc tu,
Succinctus patria quondam, Crispine, papyro
Hoc pretio squamam? Potuit fortasse minoris
Piscator, quam piscis, emi. Provincia tanti
Vendit agros: sed majores Apulia vendit.

28-36.—*If a mere buffoon of the palace is so gluttonous, what shall we expect from the emperor? Listen and you shall hear.*

Quales tunc epulas ipsum glutisse putemus
Induperatorem, cum tot sestertia, partem
Exiguam et modicæ sumptam de margine cenæ,
Purpureus magni ructarit scurra Palati,
Jam princeps equitum, magna qui voce solebat
Vendere municipes fracta de merce siluros!
Incipe, Calliope, licet et considere: non est
Cantandum, res vera agitur: narrate, puellæ
Pierides: prosit mihi vos dixisse puellas!

37-71.—*When Domitian was ruling, a Picenian fisherman caught a huge turbot, which he thought it advisable to present to the emperor.*

Cum jam semianimum laceraret Flavius orbem
Ultimus, et calvo serviret Roma Neroni,
Incidit Adriaci spatium admirabile rhombi
Ante domum Veneris, quam Dorica sustinet Ancon,

Implevitque sinus: neque enim minor hæserat illis,
Quos operit glacies Mæotica, ruptaque tandem
Solibus effundit torpentis ad ostia Ponti,
Desidia tardos et longo frigore pingues.
Destinat hoc monstrum cymbæ linique magister
Pontifici summo. Quis enim proponere talem
Aut emere auderet, quum plena et litora multo
Delatore forent? Dispersi protinus algæ
Inquisitores agerent cum remige nudo,
Non dubitaturi fugitivum dicere piscem,
Depastumque diu vivaria Cæsaris; inde
Elapsum veterem ad dominum debere reverti
Si quid Palfurio, si credimus Armillato,
Quidquid conspicuum pulchrumque est æquore toto,
Res fisci est, ubicumque natat. Donabitur ergo,
Ne pereat. Jam letifero cedente pruinis
Autumno, jam quartanam sperantibus ægris,
Stridebat deformis hiems prædamque recentem
Servabat: tamen hic properat, velut urgeat Auster:
Utque lacus suberant, ubi, quamquam diruta, servat
Ignem Trojanum et Vestam colit Alba minorem,
Obstitit intranti miratrix turba parumper.
Ut cessit, facili patuerunt cardine valvæ;
Exclusi spectant admissa opsonia Patres.
Itur ad Atriden. Tum Picens, "Accipe," dixit,
"Privatis majora focis: genialis agatur
Iste dies: propera stomachum laxare saginis,
Et tua servatum consume in sæcula rhombum.
Ipse capi voluit." Quid apertius? et tamen illi
Surgebant cristæ. Nihil est, quod credere de se
Non possit, cum laudatur Dis æqua potestas.

72-121.—*The emperor summons his councillors to deliberate on the weighty question of providing a dish of sufficient size for the dainty. Pegasus, Crispus, the Acilii, Rubrius, and several others, hasten to the court.*

Sed deerat pisci patinæ mensura. Vocantur
Ergo in consilium proceres, quos oderat ille;
In quorum facie miseræ magnæque sedebat
Pallor amicitiæ. Primus, clamante Liburno,
"Currite, jam sedit!" rapta properabat abolla
Pegasus, attonitæ positus modo villicus urbi.
Anne aliud tunc præfecti? quorum optimus atque
Interpres legum sanctissimus; omnia quamquam
Temporibus diris tractanda putabat inermi
Justitia. Venit et Crispi jucunda senectus,
Cujus erant mores, qualis facundia, mite
Ingenium. Maria ac terras populosque regenti
Quis comes utilior, si clade et peste sub illa
Sævitiam damnare et honestum affere liceret
Consilium. Sed quid violentius aure tyranni,
Cum quo de pluviis aut æstibus aut nimboso
Vere locuturi fatum pendebat amici?
Ille igitur nunquam direxit brachia contra
Torrentem, nec civis erat, qui libera posset
Verba animi proferre et vitam impendere vero.
Sic multas hiemes atque octogesima vidit
Solstitia, his armis illa quoque tutus in aula.
Proximus ejusdem properabat Acilius ævi
Cum juvene, indigno, quem mors tam sæva maneret
Et domini gladiis tam festinata: sed olim
Prodigio par est in nobilitate senectus:
Unde fit, ut malim fraterculus esse Gigantis.
Profuit ergo nihil misero, quod cominus ursos

Figebat Numidas, Albana nudus arena
Venator. Quis enim jam non intelligat artes
Patricias? Quis priscum illud miratur acumen,
Brute, tuum? Facile est barbato imponere regi.
Nec melior vultu, quamvis ignobilis, ibat
Rubrius, offensæ veteris reus atque tacendæ,
Et tamen improbior saturam scribente cinædo.
Montani quoque venter adest, abdomine tardus,
Et matutino sudans Crispinus amomo,
Quantum vix redolent duo funera; sævior illo
Pompeius tenui jugulos aperire susurro,
Et qui vulturibus servabat viscera Dacis
Fuscus, marmorea meditatus prœlia villa,
Et cum mortifero prudens Veiento Catullo,
Qui nunquam visæ flagrabat amore puellæ,
Grande et conspicuum nostro quoque tempore monstrum!
Cæcus adulator, dirusque a ponte satelles,
Dignus Aricinos qui mendicaret ad axes,
Blandaque devexæ jactaret basia redæ.
Nemo magis rhombum stupuit: nam plurima dixit
In lævum conversus: at illi dextra jacebat
Bellua. Sic pugnas Cilicis laudabat et ictus,
Et pegma et pueros inde ad velaria raptos.

122-135.—*Veiento thinks the animal a portent; Montanus, more practical, proposes that a dish should be forthwith made.*

Non cedit Veiento, sed ut fanaticus, œstro
Percussus, Bellona, tuo, divinat et, "Ingens
Omen habes," inquit, "magni clarique triumphi:
Regem aliquem capies, aut de temone Britanno
Excidet Arviragus: peregrina est bellua: cernis
Erectas in terga sudes?" Hoc defuit unum

Fabricio, patriam ut rhombi memoraret et annos.
"Quidnam igitur censes? conciditur?" "Absit ab illo
Dedecus hoc," Montanus ait. "Testa alta paretur,
Quæ tenui muro spatiosum colligat orbem.
Debetur magnus patinæ subitusque Prometheus.
Argillam atque rotam citius properate: sed ex hoc
Tempore jam, Cæsar, figuli tua castra sequantur."

136-154.—*This decided, the friends of the emperor were dismissed as unceremoniously as they had been summoned.*

Vicit digna viro sententia: noverat ille
Luxuriam imperii veterem noctesque Neronis
Jam medias aliamque famem, cum pulmo Falerno
Arderet. Nulli major fuit usus edendi
Tempestate mea. Circeis nata forent, an
Lucrinum ad saxum Rutupinove edita fundo
Ostrea, callebat primo deprendere morsu;
Et semel aspecti litus dicebat echini.
Surgitur, et misso proceres exire jubentur
Concilio, quos Albanam dux magnus in arcem
Traxerat attonitos et festinare coactos,
Tanquam de Cattis aliquid torvisque Sicambris
Dicturus, tamquam diversis partibus orbis
Anxia præcipiti venisset epistola pinna.
Atque utinam his potius nugis tota illa dedisset
Tempora sævitiæ, claras quibus abstulit urbi
Illustresque animas impune et vindice nullo!
Sed periit, postquam Cerdonibus esse timendus
Cœperat: hoc nocuit Lamiarum cæde madenti.

SATIRA V.

1-11.—*Better to be a beggar on the road than a professional parasite,—one who will endure any indignity for a meal.*

Si te propositi nondum pudet atque eadem est mens,
Ut bona summa putes aliena vivere quadra;
Si potes illa pati, quæ nec Sarmentus iniquas
Cæsaris ad mensas, nec vilis Gabba tulisset:
Quamvis jurato metuam tibi credere testi.
Ventre nihil novi frugalius. Hoc tamen ipsum
Defecisse puta, quod inani sufficit alvo:
Nulla crepido vacat? nusquam pons et tegetis pars
Dimidia brevior? tantine injuria cenæ?
Tam jejuna fames, cum possit honestius illic
Et tremere et sordes farris mordere canini?

12-23.—*You are invited, perhaps, once in three months to fill a vacant place at table, and this is the full payment for your broken sleep and your morning race to the "Salutatio."*

Primo fige loco, quod tu, discumbere jussus,
Mercedem solidam veterum capis officiorum.
Fructus amicitiæ magnæ cibus: imputat hunc rex,
Et, quamvis rarum, tamen imputat. Ergo duos post
Si libuit menses neglectum adhibere clientem,
Tertia ne vacuo cessaret culcita lecto,
"Una simus," ait. Votorum summa: quid ultra
Quæris? Habet Trebius, propter quod rumpere somnum
Debeat et ligulas dimittere, sollicitus, ne
Tota salutatrix jam turba peregerit orbem,
Sideribus dubiis, aut illo tempore, quo se
Frigida circumagunt pigri sarraca Bootæ.

24-29.—*And what a dinner you get! Heady wine which leads to brawls and wounds.*

Qualis cena tamen? Vinum, quod sucida nolit
Lana pati: de conviva Corybanta videbis.
Jurgia proludunt: sed mox et pocula torques
Saucius et rubra deterges vulnera mappa.
Inter vos quotiens libertorumque cohortem
Pugna Saguntina fervet commissa lagena:

30-37.—*While your host drinks of the best and oldest.*

Ipse capillato diffusum consule potat,
Calcatamque tenet bellis socialibus uvam,
Cardiaco nunquam cyathum missurus amico;
Cras bibet Albanis aliquid de montibus aut de
Setinis, cujus patriam titulumque senectus
Delevit multa veteris fuligine testæ:
Quale coronati Thrasea Helvidiusque bibebant
Brutorum et Cassî natalibus.

37-41.—*He again is served in amber or jewelled cups, while if a golden goblet is by chance entrusted to you, there is a slave behind to watch you.*

Ipse capaces
Heliadum crustas et insequales beryllo
Virro tenet phialas: tibi non committitur aurum;
Vel, si quando datur, custos affixus ibidem,
Qui numeret gemmas, unguesque observet acutos.

42-48.—*Æneas had his jewels in his sword-sheath, Virro transfers them to his goblets, but he gives you some old Vatinian cup to drink from, only fit to be exchanged for sulphur matches.*

Da veniam: præclara illic laudatur iaspis.
Nam Virro, ut multi, gemmas ad pocula transfert

A digitis, quas in vaginæ fronte solebat
Ponere zelotypo juvenis prælatus Iarbæ.
Tu Beneventani sutoris nomen habentem
Siccabis calicem nasorum quatuor ac jam
Quassatum, et rupto poscentem sulfura vitro.

49-60.—*Your host has iced-water and a beautiful oriental slave to hand it to him. You have very different water and a Gætulian outrider for your Ganymede.*

Si stomachus domini fervet vinoque ciboque,
Frigidior Geticis petitur decocta pruinis:
Non eadem vobis poni modo vina querebar:
Vos aliam potatis aquam. Tibi pocula cursor
Gætulus dabit, aut nigri manus ossea Mauri,
Et cui per mediam nolis occurrere noctem,
Clivosæ veheris dum per monumenta Latinæ.
Flos Asiæ ante ipsum, pretio majore paratus
Quam fuit et Tulli census pugnacis et Anci,
Et, ne te teneam, Romanorum omnia regum
Frivola. Quod cum ita sit, tu Gætulum Ganymedem
Respice, cum sities.

60-66.—*His attendant scorns to serve a client, and thinks it quite enough that you should sit at all while he has to stand.*

Nescit tot millibus emptus
Pauperibus miscere puer: sed forma, sed ætas
Digna supercilio. Quando ad te pervenit ille?
Quando vocatus adest calidæ gelidæque minister?
Quippe indignatur veteri parere clienti,
Quodque aliquid poscas et quod se stante recumbas.
Maxima quæque domus servis est plena superbis.

67-75.—*Then you have hard and mouldy bread: he the best wheaten flour; and if you take this instead of your own, the slave insults you.*

Ecce, alius quanto porrexit murmure panem
Vix fractum, solidæ jam mucida frusta farinæ,
Quæ genuinum agitent, non admittentia morsum!
Sed tener et niveus mollique siligine factus
Servatur domino. Dextram cohibere memento.
Salva sit artoptæ reverentia: finge tamen te
Improbulum, superest illic, qui ponere cogat.
"Vis tu consuetis, audax conviva, canistris
Impleri, panisque tui novisse colorem?"

76-79.—*And this was what you left your home and braved the weather for so long!*

"Scilicet hoc fuerat, propter quod sæpe, relicta
Conjuge, per montem adversum gelidasque cucurri
Esquilias, fremeret sæva cum grandine vernus
Jupiter et multo stillaret pænula nimbo!"

80-91.—*He has a lobster served in asparagus, you a crab pinched up in half an egg: he uses Venafran oil, while you must be content with African oil, which smells of the lamp.*

Aspice, quam longo distendat pectore lancem
Quæ fertur domino, squilla, et quibus undique septa
Asparagis, qua despiciat convivia cauda,
Cum venit excelsi manibus sublata ministri.
Sed tibi dimidio constrictus cammarus ovo
Ponitur exigua, feralis cena, patella.
Ipse Venafrano piscem perfundit: at hic, qui
Pallidus affertur misero tibi caulis, olebit
Lanternam: illud enim vestris datur alveolis, quod
Canna Micipsarum prora subvexit acuta;

Propter quod Romæ cum Bocchare nemo lavatur,
Quod tutos etiam facit a serpentibus Afros.

92-98.—*Our seas are well-nigh emptied of their fish, and the provinces are compelled to furnish materials for Roman gluttony.*

Mullus erit domini, quem misit Corsica, vel quem
Tauromenitanæ rupes, quando omne peractum est
Et jam defecit nostrum mare, dum gula sævit,
Retibus assiduis penitus scrutante macello
Proxima, nec patimur Tyrrhenum crescere piscem.
Instruit ergo focum provincia: sumitur illinc
Quod captator emat Lænas, Aurelia vendat.

99-106.—*Virro is served with a lamprey from the Sicilian Straits; before you is placed a pike caught almost in the drains of the Subura.*

Virroni muræna datur, quæ maxima venit
Gurgite de Siculo: nam, dum se continet Auster,
Dum sedet et siccat madidas in carcere pennas,
Contemnunt mediam temeraria lina Charybdim.
Vos anguilla manet longæ cognata colubræ,
Aut glacie aspersus maculis Tiberinus et ipse
Vernula riparum, pinguis torrente cloaca,
Et solitus mediæ cryptam penetrare Suburæ.

107-113.—"*We do not expect to find in you, Virro, a second Seneca or Piso, but we do claim that you should dine as a citizen among citizens.*"

Ipsi pauca velim, facilem si præbeat aurem.
"Nemo petit, modicis quæ mittebantur amicis
A Seneca, quæ Piso bonus, quæ Cotta solebat
Largiri: namque et titulis et fascibus olim

Major habebatur donandi gloria: solum
Poscimus, ut cenes civiliter. Hoc face et esto,
Esto, ut nunc multi, dives tibi, pauper amicis."

114-119.—*His next course is a goose's liver, or a wild boar,—then, if the weather suits, some mushrooms from Libya, which are of much more importance to our epicures than all its corn.*

Anseris ante ipsum magni jecur, anseribus par
Altilis et flavi dignus ferro Meleagri
Fumat aper: post hunc tradentur tubera, si ver
Tunc erit et facient optata tonitrua cenas
Majores. "Tibi habe frumentum," Alledius inquit,
"O Libye: disjunge boves, dum tubera mittas."

120-124.—*Meanwhile, you may see the carver going through his evolutions and observing the rules of his art.*

Structorem interea, ne qua indignatio desit,
Saltantem spectas et chironomunta volanti
Cultello, donec peragat dictata magistri
Omnia. Nec minimo sane discrimine refert,
Quo gestu lepores et quo gallina secetur.

125-131.—*If you would avoid summary ejection, hold your peace and take no liberties.*

Duceris planta, velut ictus ab Hercule Cacus,
Et ponere foris, si quid tentaveris unquam
Hiscere, tamquam habeas tria nomina. Quando propinat
Virro tibi sumitque tuis contacta labellis
Pocula? quis vestrum temerarius usque adeo, quis
Perditus, ut dicat regi, "bibe?" Plurima sunt, quæ
Non audent homines pertusa dicere læna.

132-140.—*Should you by some chance come into a fortune, Virro will become your friend and brother, and nothing will be too good for you. Though, even then, you will do well to remain childless.*

Quadringenta tibi si quis Deus aut similis Dis
Et melior fatis donaret homuncio: quantus
Ex nihilo fieres, quantus Virronis amicus!
"Da Trebio! pone ad Trebium! Vis, frater, ab istis
Ilibus?" O nummi, vobis hunc præstat honorem,
Vos estis fratres. Dominus tamen et domini rex
Si vis tu fieri, nullus tibi parvulus aula
Luserit Æneas, nec filia dulcior illo:
Jucundum et carum sterilis facit uxor amicum.

141-145.—*As it is, you may have three at a birth, and your patron will be as condescending as before.*

Sed tua nunc Migale pariat licet, et pueros tres
In gremium patris fundat simul: ipse loquaci
Gaudebit nido; viridem thoraca jubebit
Afferri, minimasque nuces assemque rogatum,
Ad mensam quotiens parasitus venerit infans.

146-155.—*For dessert Virro and his friends will have apples worthy of the garden of the Hesperides; you will have fruit such as performing monkeys are glad to gnaw.*

Vilibus ancipites fungi ponentur amicis,
Boletus domino; sed quales Claudius edit
Ante illum uxoris, post quem nil amplius edit.
Virro sibi et reliquis Virronibus illa jubebit
Poma dari, quorum solo pascaris odore:
Qualia perpetuus Phæacum autumnus habebat,
Credere quæ possis surrepta sororibus Afris:
Tu scabie frueris mali, quod in aggere rodit,

Qui tegitur parma et galea, metuensque flagelli
Discit ab hirsuta jaculum torquere capella.

156-173.—*Virro does all this of set purpose to annoy you. Nor is he wrong: he sees your sordid motive and he fittingly rewards it. Your next step will be to become a jester and submit to the punishment of a slave.*

Forsitan impensæ Virronem parcere credas.
Hoc agit, ut doleas: nam quæ comœdia, mimus
Quis melior plorante gula? Ergo omnia fiunt,
Si nescis, ut per lacrimas effundere bilem
Cogaris, pressoque diu stridere molari.
Tu tibi liber homo et regis conviva videris:
Captum te nidore suæ putat ille culinæ:
Nec male conjectat. Quis enim tam nudus, ut illum
Bis ferat, Etruscum puero si contigit aurum,
Vel nodus tantum et signum de paupere loro?
Spes bene cenandi vos decipit. "Ecce, dabit jam
Semesum leporem atque aliquid de clunibus apri:
Ad nos jam veniet minor altilis." Inde parato
Intactoque omnes et stricto pane tacetis.
Ille sapit, qui te sic utitur. Omnia ferre
Si potes, et debes. Pulsandum vertice raso
Præbebis quandoque caput, nec dura timebis
Flagra pati, his epulis et tali dignus amico.

LIBER TERTIUS.

SATIRA VII.

1-16.—*Cæsar is the poet's only friend. Many through want of a patron have turned to all sorts of mean occupations, and better to do that than to turn false-witness as Oriental freedmen do.*

Et spes et ratio studiorum in Cæsare tantum:
Solus enim tristes hac tempestate Camenas
Respexit, cum jam celebres notique poetæ
Balneolum Gabiis, Romæ conducere furnos
Tentarent, nec fœdum alii, nec turpe putarent
Præcones fieri; cum, desertis Aganippes
Vallibus, esuriens migraret in Atria Clio.
Nam si Pieria quadrans tibi nullus in umbra
Ostendatur, ames nomen victumque Machæræ
Et vendas potius, commissa quod auctio vendit
Stantibus, œnophorum, tripodes, armaria, cistas,
Alcithoen Paccî, Thebas et Terea Fausti.
Hoc satius, quam si dicas sub judice, "Vidi,"
Quod non vidisti. Faciant equites Asiani
Quamquam, et Cappadoces faciant equites Bithyni,
Altera quos nudo traducit Gallia talo.

17-21.—*But henceforth no poet need so degrade himself.*

Nemo tamen studiis indignum ferre laborem
Cogetur posthac, nectit quicunque canoris
Eloquium vocale modis, laurumque momordit.
Hoc agite, O juvenes: circumspicit et stimulat vos
Materiamque sibi Ducis indulgentia quærit.

22-35.—*If, however, you trust to any other help than Cæsar's, you had better burn your parchment at once. The rich will admire you, but allow you to beg in your old age.*

Si qua aliunde putas rerum exspectanda tuarum
Præsidia, atque ideo croceæ membrana tabellæ
Impletur: lignorum aliquid posce ocius et, quæ
Componis, dona Veneris, Telesine, marito,
Aut clude et positos tinea pertunde libellos.
Frange miser calamos vigilataque prœlia dele,
Qui facis in parva sublimia carmina cella,
Ut dignus venias hederis et imagine macra.
Spes nulla ulterior: didicit jam dives avarus
Tantum admirari, tantum laudare disertos,
Ut pueri Junonis avem. Sed defluit ætas
Et pelagi patiens et cassidis atque ligonis.
Tædia tunc subeunt animos, tunc seque suamque
Terpsichoren odit facunda et nuda senectus.

36-47.—*Your patron writes himself, and if he does anything for you, he only lends a musty room for your recitation, and expects you to pay for the chairs yourself.*

Accipe nunc artes, ne quid tibi conferat iste,
Quem colis, et Musarum et Apollinis æde relicta.
Ipse facit versus atque uni cedit Homero
Propter mille annos: et, si dulcedine famæ
Succensus recites, maculosas commodat ædes;
Hæc longe ferrata domus servire jubetur,
In qua sollicitas imitatur janua portas.
Scit dare libertos extrema in parte sedentes
Ordinis et magnas comitum disponere voces.
Nemo dabit regum, quanti subsellia constent
Et quæ conducto pendent anabathra tigillo,
Quæque reportandis posita est orchestra cathedris.

48-52.—*And yet the habit of scribbling, unprofitable as it is, is hard to escape from.*

Nos tamen hoc agimus tenuique in pulvere sulcos
Ducimus et litus sterili versamus aratro.
Nam si discedas, laqueo tenet ambitiosi
Consuetudo mali; tenet insanabile multos
Scribendi cacoethes, et ægro in corde senescit.

53-73.—*The true poet must be free from all paltry anxiety, as Horace and Virgil were. The divine afflatus ill consorts with contrivances for obtaining a blanket to sleep on.*

Sed vatem egregium, cui non sit publica vena,
Qui nihil expositum soleat deducere, nec qui
Communi feriat carmen triviale moneta,
Hunc, qualem nequeo monstrare et sentio tantum,
Anxietate carens animus facit, omnis acerbi
Impatiens, cupidus silvarum aptusque bibendis
Fontibus Aonidum. Neque enim cantare sub antro
Pierio thyrsumve potest contingere mœsta
Paupertas atque æris inops, quo nocte dieque
Corpus eget: satur est, quum dicit Horatius, Euœ!
Quis locus ingenio, nisi cum se carmine solo
Vexant, et dominis Cirrhæ Nysæque feruntur
Pectora nostra, duas non admittentia curas?
Magnæ mentis opus nec de lodice paranda
Attonitæ, currus et equos faciesque Deorum
Aspicere, et qualis Rutulum confundat Erinys.
Nam si Virgilio puer et tolerabile deesset
Hospitium, caderent omnes a crinibus hydri;
Surda nihil gemeret grave buccina. Poscimus, ut sit
Non minor antiquo Rubrenus Lappa cothurno,
Cujus et alveolos et lænam pignerat Atreus.

74-78.—*Our patrons nowadays can better afford to keep a lion than a poet.*

Non habet infelix Numitor, quod mittat amico:
Quintillæ quod donet, habet; nec defuit illi,
Unde emeret multa pascendum carne leonem
Jam domitum: constat leviori bellua sumptu
Nimirum, et capiunt plus intestina poetæ.

79-87.—*Rich poets—save the mark—like Lucan may be content with glory, but the majority find, as even Statius did, that nothing pays but pantomimes.*

Contentus fama jaceat Lucanus in hortis
Marmoreis: at Serrano tenuique Saleio
Gloria quantalibet quid erit, si gloria tantum est?
Curritur ad vocem jucundam et carmen amicæ
Thebaidos, lætam fecit cum Statius Urbem
Promisitque diem. Tanta dulcedine captos
Afficit ille animos tantaque libidine vulgi
Auditur: sed, cum fregit subsellia versu,
Esurit, intactam Paridi nisi vendat Agaven.

88-97.—*It is the pantomime Paris who is now the only patron. If you won't stoop to supply him with what he wants—you may starve.*

Ille et militiæ multis largitur honorem,
Semestri vatum digitos circumligat auro.
Quod non dant proceres, dabit histrio: tu Camerinos
Et Bareas, tu nobilium magna atria curas?
Præfectos Pelopea facit, Philomela tribunos.
Haud tamen invideas vati, quem pulpita pascunt.
Quis tibi Mæcenas? quis nunc erit aut Proculeius
Aut Fabius? quis Cotta iterum? quis Lentulus alter?

Tunc par ingenio pretium; tunc utile multis
Pallere et vinum toto nescire Decembri.

98-104.—*Are historians, then, better off? Why, they hardly make enough to pay for the papyrus they write on.*

Vester porro labor fecundior, historiarum
Scriptores? petit hic plus temporis atque olei plus:
Nullo quippe modo millesima pagina surgit
Omnibus et multa crescit damnosa papyro.
Sic ingens rerum numerus jubet atque operum lex.
Quæ tamen inde seges? terræ quis fructus apertæ?
Quis dabit historico, quantum daret acta legenti?

105-114.—*Or Causidici? Why, the most energetic only makes a hundredth part of what a Charioteer of the Red can win.*

"Sed genus ignavum, quod lecto gaudet et umbra!"
Dic igitur, quid causidicis civilia præstent
Officia, et magno comites in fasce libelli?
Ipsi magna sonant, sed tunc, cum creditor audit,
Præcipue, vel si tetigit latus acrior illo,
Qui venit ad dubium grandi cum codice nomen.
Tunc immensa cavi spirant mendacia folles
Conspuiturque sinus. Veram deprendere messem
Si libet: hinc centum patrimonia causidicorum,
Parte alia solum russati pone Lacernæ.

115-123.—*If they get paid at all, it is in kind with a ham or some cheap wine, and out of that the pragmatici must be paid their share.*

Consedere Duces: surgis tu pallidus Ajax
Dicturus dubia pro libertate, bubulco
Judice. Rumpe miser tensum jecur, ut tibi lasso
Figantur virides, scalarum gloria, palmæ.

Quod vocis pretium? siccus petasunculus et vas
Pelamydum, aut veteres, Afrorum epimenia, bulbi,
Aut vinum Tiberi devectum, quinque lagenæ.
Si quater egisti, si contigit aureus unus,
Inde cadunt partes, ex fœdere, pragmaticorum.

124-137.—*If you want to get on, you must make a display of wealth, as Æmilius does, or Tongilius, and then the chances are you will be ruined like Matho or Pedo.*

Æmilio dabitur, quantum petet, et melius nos
Egimus: hujus enim stat currus aeneus, alti
Quadrijuges in vestibulis, atque ipse feroci
Bellatore sedens curvatum hastile minatur
Eminus, et statua meditatur prœlia lusca.
Sic Pedo conturbat, Matho deficit: exitus hic est
Tongilii, magno cum rhinocerote lavari
Qui solet et vexat lutulenta balnea turba
Perque forum juvenes longo premit assere Medos,
Empturus pueros, argentum, murrhina, villas:
Spondet enim Tyrio stlataria purpura filo.
Et tamen est illis hoc utile: purpura vendit
Causidicum, vendunt amethystina: convenit illis
Et strepitu et facie majoris vivere census.

138-149.—*Even a Cicero without a ring would hardly make serterces; no poor man is considered eloquent, and so you had best emigrate to Gaul or Africa.*

Sed finem impensæ non servat prodiga Roma.
Fidimus eloquio? Ciceroni nemo ducentos
Nunc dederit nummos, nisi fulserit annulus ingens.
Respicit hæc primum, qui litigat, an tibi servi
Octo, decem comites, an post te sella, togati
Ante pedes. Ideo conducta Paullus agebat

Sardonyche, atque ideo pluris, quam Cossus agebat,
Quam Basilus. Rara in tenui facundia panno.
Quando licet Basilo flentem producere matrem?
Quis bene dicentem Basilum ferat? Accipiat te
Gallia, vel potius nutricula causidicorum
Africa, si placuit mercedem imponere linguæ.

150-157.—*Perhaps rhetoricians get on better. But they never get paid for the tortures they have to undergo. All want to learn, but none to pay.*

Declamare doces? O ferrea pectora Vetti,
Cum perimit sævos classis numerosa tyrannos!
Nam quæcunque sedens modo legerat, hæc eadem stans
Perferet atque eadem cantabit versibus isdem.
Occidit miseros crambe repetita magistros.
Quis color et quod sit causæ genus, atque ubi summa
Quæstio, quæ veniant diversa parte sagittæ,
Nosse velint omnes, mercedem solvere nemo.

158-170.—*If your pupil is stupid, his father blames you. If he could only listen to his son's declamations himself!*

"Mercedem appellas? quid enim scio?" Culpa docentis
Scilicet arguitur, quod læva in parte mamillæ
Nil salit Arcadico juveni, cujus mihi sexta
Quaque die miserum dirus caput Hannibal implet;
Quidquid id est, de quo deliberat, an petat Urbem
A Cannis, an post nimbos et fulmina cautus
Circumagat madidas a tempestate cohortes.
"Quantum vis stipulare, et protinus accipe quod do,
Ut totiens illum pater audiat." Ast alii sex
Vel plures uno conclamant ore sophistæ,
Et veras agitant lites, raptore relicto;

Fusa venena silent, malus ingratusque maritus,
Et quæ jam veteres sanant mortaria cæcos.

171-177.—*If he will take my advice, the rhetorician will choose another career, since he has to go to law for so much as the price of a corn ticket, while music-masters like Pollio make their fortunes.*

Ergo sibi dabit ipse rudem, si nostra movebunt
Consilia, et vitæ diversum iter ingredietur,
Ad pugnam qui rhetorica descendit ab umbra,
Summula ne pereat, qua vilis tessera venit
Frumenti: quippe hæc merces lautissima. Tenta,
Chrysogonus quanti doceat, vel Pollio quanti
Lautorum pueros, artem scindes Theodori.

178-185.—*There are so many things the rich must have—porticoes, dining-halls, carvers—*

Balnea sexcentis et pluris porticus, in qua
Gestetur dominus, quotiens pluit. Anne serenum
Exspectet spargatque luto jumenta recenti?
Hic potius: namque hic mundæ nitet ungula mulæ.
Parte alia longis Numidarum fulta columnis
Surgat, et algentem rapiat cenatio solem.
Quanticunque domus, veniet qui fercula docte
Componit; veniet qui pulmentaria condit.

186-202.—*that little can be spared for their sons' education; and though Quintilian may seem an exception, 'tis simply that he was born under a lucky star; and luck may make a man anything, as in the case of Ventidius Bassus and Servius Tullius.*

Hos inter sumptus sestertia Quintiliano,
Ut multum, duo sufficient: res nulla minoris

Constabit patri, quam filius. "Unde igitur tot
Quintilianus habet saltus?" Exempla novorum
Fatorum transi. Felix et pulcher et acer;
Felix et sapiens et nobilis et generosus,
Appositam nigræ lunam subtexit alutæ;
Felix, orator quoque maximus et jaculator:
Et si perfrixit, cantat bene. Distat enim, quæ
Sidera te excipiant modo primos incipientem
Edere vagitus et adhuc a matre rubentem.
Si Fortuna volet, fies de rhetore Consul:
Si volet hæc eadem, fies de Consule rhetor.
Ventidius quid enim? quid Tullius? anne aliud, quam
Sidus et occulti miranda potentia fati?
Servis regna dabunt, captivis fata triumphos.
Felix ille tamen corvo quoque rarior albo.

203-214.—*Many have repented of choosing this career too late. The old days of reverence for teachers are gone.*

Pœnituit multos vanæ sterilisque cathedræ,
Sicut Thrasymachi probat exitus atque Secundi
Carinatis: et hunc inopem vidistis, Athenæ,
Nil præter gelidas ausæ conferre cicutas.
Dî, majorum umbris tenuem et sine pondere terram
Spirantesque crocos et in urna perpetuum ver,
Qui præceptorem sancti voluere parentis
Esse loco! Metuens virgæ jam grandis Achilles
Cantabat patriis in montibus: et cuï non tunc
Eliceret risum citharœdi cauda magistri?
Sed Rufum atque alios cædit sua quemque juventus,
Rufum, qui totiens Ciceronem Allobroga dixit.

215-243.—*Lastly, there is the schoolmaster's profession. This is still worse. You have to fee the slaves, to get up before light, to be smothered with your pupils' lamps, to know everything, to be the guide and father of your boys, and after all to get a victorious gladiator's fee at the end of the year.*

Quis gremio Enceladi doctique Palæmonis affert
Quantum grammaticus meruit labor? et tamen ex hoc
Quodcunque est (minus est autem, quam rhetoris æra)
Discipuli custos præmordet Accenonoetus
Et, qui dispensat, frangit sibi. Cede, Palæmon,
Et patere inde aliquid decrescere, non aliter, quam
Institor hibernæ tegetis niveique cadurci;
Dummodo non pereat, mediæ quod noctis ab hora
Sedisti, qua nemo faber, qua nemo sederet,
Qui docet obliquo lanam deducere ferro;
Dummodo non pereat totidem olfecisse lucernas,
Quot stabant pueri, cum totus decolor esset
Flaccus et hæreret nigro fuligo Maroni.
Rara tamen merces, quæ cognitione tribuni
Non egeat. Sed vos sævas imponite leges,
Ut præceptori verborum regula constet,
Ut legat historias, auctores noverit omnes,
Tamquam ungues digitosque suos: ut forte rogatus,
Dum petit aut thermas aut Phœbi balnea, dicat
Nutricem Anchisæ, nomen patriamque novercæ
Archemoli; dicat, quot Acestes vixerit annos,
Quot Siculus Phrygibus vini donaverit urnas.
Exigite, ut mores teneros ceu pollice ducat,
Ut si quis cera vultum facit; exigite, ut sit
Et pater ipsius cœtus, ne turpia ludant.
"Hæc," inquit, "cures et, cum se verterit annus,
Accipe, victori populus quod postulat, aurum."

SATIRA VIII.

1-18.—*What is the use of a long and noble ancestry, Ponticus, if you disgrace them by your gambling, or sloth or avarice or effeminacy?*

STEMMATA quid faciunt? quid prodest, Pontice, longo
Sanguine censeri, pictosque ostendere vultus
Majorum et stantes in curribus Æmilianos,
Et Curios jam dimidios, humeroque minorem
Corvinum, et Galbam auriculis nasoque carentem?
Quis fructus, generis tabula jactare capaci
[Corvinum, posthac multa deducere virga]
Fumosos equitum cum dictatore magistros,
Si coram Lepidis male vivitur? effigies quo
Tot bellatorum, si luditur alea pernox
Ante Numantinos; si dormire incipis ortu
Luciferi, quo signa duces et castra movebant?
Cur Allobrogicis et magna gaudeat ara
Natus in Herculeo Fabius Lare, si cupidus, si
Vanus et Euganea quantumvis mollior agna;
Si tenerum attritus Catinensi pumice lumbum
Squalentes traducit avos emptorque veneni
Frangenda miseram funestat imagine gentem?

19-38.—*Virtue is the only nobility. Be virtuous, and we may say with the Egyptian populace εὑρήκαμεν; otherwise your titles will be a mockery only.*

Tota licet veteres exornent undique ceræ
Atria, nobilitas sola est atque unica virtus.
Paullus vel Cossus vel Drusus moribus esto;
Hos ante effigies majorum pone tuorum;

Præcedant ipsas illi te consule virgas.
Prima mihi debes animi bona: sanctus haberi
Justitiæque tenax factis dictisque mereris,
Agnosco procerem. Salve, Gætulice, seu tu
Silanus, quocunque alio de sanguine, rarus
Civis et egregius patriæ contingis ovanti.
Exclamare libet, populus quod clamat, Osiri
Invento. Quis enim generosum dixerit hunc, qui
Indignus genere et præclaro nomine tantum
Insignis? Nanum cujusdam Atlanta vocamus,
Æthiopem cygnum, pravam extortamque puellam
Europen; canibus pigris scabieque vetusta
Levibus et siccæ lambentibus ora lucernæ
Nomen erit pardus, tigris, leo, si quid adhuc est,
Quod fremat in terras violentius. Ergo cavebis
Et metues, ne tu sic Creticus aut Camerinus.

39-55.—*Be warned by this, Rubellius Blandus, you who vaunt of imperial descent. It is the plebeian who makes the skilful pleader and the successful general: you are a mere marble head, fine but useless.*

His ego quem monui? tecum est mihi sermo, Rubelli
Blande. Tumes alto Drusorum stemmate, tamquam
Feceris ipse aliquid, propter quod nobilis esses,
Ut te conciperet quæ sanguine fulget Iuli,
Non quæ ventoso conducta sub aggere texit.
"Vos humiles," inquis, "vulgi pars ultima nostri,
Quorum nemo queat patriam monstrare parentis:
Ast ego Cecropides!" Vivas et originis hujus
Gaudia longa feras: tamen ima plebe Quiritem
Facundum invenies; solet hic defendere causas

Nobilis indocti; veniet de plebe togata,
Qui juris nodos et legum ænigmata solvat.
Hic petit Euphraten juvenis domitique Batavi
Custodes aquilas, armis industrius: at tu
Nil nisi Cecropides truncoque simillimus Hermæ
Nullo quippe alio vincis discrimine, quam quod
Illi marmoreum caput est, tua vivit imago.

56-70.—*Who values a horse simply because of its ancestry, if it never wins a race or gains a prize? it is sold to turn a mill.*

Dic mihi, Teucrorum proles, animalia muta
Quis generosa putet, nisi fortia? nempe volucrem
Sic laudamus equum, facili cui plurima palma
Fervet et exsultat rauco victoria Circo.
Nobilis hic, quocunque venit de gramine, cujus
Clara fuga ante alios et primus in æquore pulvis:
Sed venale pecus Coryphæi posteritas et
Hirpini, si rara jugo victoria sedit.
Nil ibi majorum respectus, gratia nulla
Umbrarum: dominos pretiis mutare jubentur
Exiguis, trito ducunt epirhedia collo
Segnipedes, dignique molam versare Nepotis.
Ergo ut miremur te, non tua, primum aliquid da,
Quod possim titulis incidere, præter honores,
Quos illis damus et dedimus, quibus omnia debes.

71-86.—*Do you, Ponticus, choose a nobler lot; do your duty as soldier, judge, or witness: prefer death to dishonour.*

Hæc satis ad juvenem, quem nobis fama superbum
Tradit et inflatum plenumque Nerone propinquo:
Rarus enim ferme sensus communis in illa

Fortuna. Sed te censeri laude tuorum,
Pontice, noluerim sic, ut nihil ipse futuræ
Laudis agas. Miserum est aliorum incumbere famæ
Ne collapsa ruant subductis tecta columnis.
Stratus humi palmes viduas desiderat ulmos.
Esto bonus miles, tutor bonus, arbiter idem
Integer; ambiguæ si quando citabere testis
Incertæque rei, Phalaris licet imperet, ut sis
Falsus, et admoto dictet perjuria tauro:
Summum crede nefas animam præferre pudori
Et propter vitam vivendi perdere causas.
Dignus morte perit, cenet licet ostrea centum
Gaurana et Cosmi toto mergatur aeno.

87-93.—*And if you are made governor of a province, spare the provincials. Take warning from the condemnation of others.*

Exspectata diu tandem provincia cum te
Rectorem accipiet, pone iræ fræna modumque,
Pone et avaritiæ; miserere inopum sociorum;
Ossa vides regum vacuis exsucta medullis.
Respice, quid moneant leges, quid curia mandet,
Præmia quanta bonos maneant, quam fulmine justo
Et Capito et Numitor ruerint, damnante Senatu,
Piratæ Cilicum.

94-97.—*And yet what good comes of those condemnations, when each successor does the same? The poor provincial had better suffer in silence.*

Sed quid damnatio confert,
Cum Pansa eripiat, quidquid tibi Natta reliquit?
Præconem, Chærippe, tuis circumspice pannis,
Jamque tace: furor est post omnia perdere naulum.

98-112.—*In former days they were rich; they had their works of art, till Verres and Dolabella carried them off. Now they can hardly keep their little herds, or the paltry images of their household gods.*

Non idem gemitus olim, neque vulnus erat par
Damnorum, sociis florentibus et modo victis.
Plena domus tunc omnis, et ingens stabat acervus
Nummorum, Spartana chlamys, conchylia Coa,
Et cum Parrhasii tabulis signisque Myronis
Phidiacum vivebat ebur; nec non Polycleti
Multus ubique labor; raræ sine Mentore mensæ.
Inde Dolabella est atque hinc Antonius, inde
Sacrilegus Verres: referebant navibus altis
Occulta spolia et plures de pace triumphos.
Nunc sociis juga pauca boum, grex parvus equarum,
Et pater armenti capto eripietur agello;
Ipsi deinde Lares, si quod spectabile signum,
Si quis in ædicula Deus unicus. Hæc etenim sunt
Pro summis: nam sunt hæc maxima.

112-124.—*The effeminate Greek perhaps you can treat thus with safety, but beware of the Spaniard or the African; you may take their property, but be sure they will keep their swords.*

Despicias tu
Forsitan imbelles Rhodios unctamque Corinthum:
Despicias merito. Quid resinata juventus,
Cruraque totius facient tibi levia gentis?
Horrida vitanda est Hispania, Gallicus axis
Illyricumque latus: parce et messoribus illis,
Qui saturant urbem, Circo scenæque vacantem.
Quanta autem inde feres tam diræ præmia culpæ,
Cum tenues nuper Marius discinxerit Afros!
Curandum imprimis, ne magna injuria fiat

Fortibus et miseris: tollas licet omne, quod usquam est
Auri atque argenti, scutum gladiumque relinques
Et jacula et galeam: spoliatis arma supersunt.

125-134.—*But if you check the rapacity of your retinue, the corruptions of your slaves, the avarice of your wife, you will not disgrace your ancestors, were they the Titans themselves.*

Quod modo proposui, non est sententia: verum
Credite me vobis folium recitare Sibyllæ.
Si tibi sancta cohors comitum, si nemo tribunal
Vendit Acersecomes, si nullum in conjuge crimen,
Nec per conventus et cuncta per oppida curvis
Unguibus ire parat nummos raptura Celæno:
Tunc licet a Pico numeres genus, altaque si te
Nomina delectant, omnem Titanida pugnam
Inter majores ipsumque Promethea ponas:
De quocunque voles proavum tibi sumito libro.

135-145.—*Just as if you are cruel and dishonest, the very nobility of your father will rise up to accuse you.*

Quod si præcipitem rapit ambitio atque libido,
Si frangis virgas sociorum in sanguine, si te
Delectant hebetes lasso lictore secures:
Incipit ipsorum contra te stare parentum
Nobilitas, claramque facem præferre pudendis.
Omne animi vitium tanto conspectius in se
Crimen habet, quanto major qui peccat habetur.
Quo mihi, te solitum falsas signare tabellas
In templis, quæ fecit avus, statuamque parentis
Ante triumphalem? quo, si nocturnus adulter
Tempora Santonico velas adoperta cucullo?

146-162.—*Lateranus, consul as he is, drives his own chariot by night past the graves of his ancestors. Next year he will do it in open day. Meanwhile, though he sacrifices to Jove, he swears by Epona, and frequents the cook-shops.*

Præter majorum cineres atque ossa volucri
Carpento rapitur pinguis Lateranus, et ipse,
Ipse rotam adstringit multo sufflamine Consul;
Nocte quidem: sed luna videt, sed sidera testes
Intendunt oculos. Finitum tempus honoris
Cum fuerit, clara Lateranus luce flagellum
Sumet, et occursum nunquam trepidabit amici
Jam senis, ac virga prior annuet, atque maniplos
Solvet, et infundet jumentis hordea lassis.
Interea dum lanatas torvumque juvencum
More Numæ cædit Jovis ante altaria, jurat
Solam Eponam et facies olida ad præsepia pictas.
Sed cum pervigiles placet instaurare popinas:
Obvius assiduo Syrophœnix udus amomo
Currit, Idumææ Syrophœnix incola portæ,
Hospitis affectu dominum regemque salutat,
Et cum venali Cyane succincta lagena.

163-178.—*Well, some one may say, we all did the same when young. Yes, but Lateranus is of an age to serve his country and his emperor on the frontiers, and yet if Cæsar wished to send him there, he must look for him in a cook-shop with the lowest of the low.*

Defensor culpæ dicet mihi, "fecimus et nos
Hæc juvenes." Esto. Desisti nempe, nec ultra
Fovisti errorem. Breve sit, quod turpiter audes;
Quædam cum prima resecentur crimina barba;
Indulge veniam pueris: Lateranus ad illos
Thermarum calices inscriptaque lintea vadit,
Maturus bello, Armeniæ Syriæque tuendis

Amnibus et Rheno atque Istro; præstare Neronem
Securum valet hæc ætas. Mitte Ostia, Cæsar,
Mitte: sed in magna legatum quære popina;
Invenies aliquo cum percussore jacentem,
Permixtum nautis et furibus ac fugitivis,
Inter carnifices et fabros sandapilarum
Et resupinati cessantia tympana Galli.
Æqua ibi libertas, communia pocula, lectus
Non alius cuiquam, nec mensa remotior ulli.

179-182.—*If one of your slaves behaved so, you would send him at once to the ergastula.*

Quid facias talem sortitus, Pontice, servum?
Nempe in Lucanos aut Tusca ergastula mittas.
At vos, Trojugenæ, vobis ignoscitis, et quæ
Turpia Cerdoni, Volesos Brutumque decebunt.

183-197.—*Then again you, Damasippus, condescend to act "the Ghost" in the mime of Catullus; and the people, which should blush for you, applauds. Surely death were preferable to such disgrace!*

Quid, si nunquam adeo fœdis adeoque pudendis
Utimur exemplis, ut non pejora supersint?
Consumptis opibus vocem, Damasippe, locasti
Sipario, clamosum ageres ut Phasma Catulli.
Laureolum velox etiam bene Lentulus egit,
Judice me dignus vera cruce. Nec tamen ipsi
Ignoscas populo: populi frons durior hujus,
Qui sedet et spectat triscurria patriciorum,
Planipedes audit Fabios, ridere potest qui
Mamercorum alapas. Quanti sua funera vendant,
Quid refert? Vendunt nullo cogente Nerone,
Nec dubitant celsi prætoris vendere ludis.

Finge tamen gladios inde, atque hinc pulpita poni:
Quid satius? Mortem sic quisquam exhorruit, ut sit
Zelotypus Thymeles, stupidi collega Corinthi?

198-210.—*Then worst of all, we have Gracchus appearing as a gladiator, nay more, as a retiarius, recognisable by every one.*

Res haud mira tamen, citharœdo Principe, mimus
Nobilis. Hæc ultra quid erit, nisi ludus? Et illud
Dedecus urbis habes: nec mirmillonis in armis,
Nec clypeo Gracchum pugnantem aut falce supina.
Damnat enim tales habitus; [et damnat et odit
Nec galea faciem abscondit;] movet ecce tridentem,
Postquam librata pendentia retia dextra
Nequidquam effudit, nudum ad spectacula vultum
Erigit et tota fugit agnoscendus arena.
Credamus tunicæ, de faucibus aurea cum se
Porrigat et longo jactetur spira galero.
Ergo ignominiam graviorem pertulit omni
Vulnere cum Graccho jussus pugnare secutor.

211-230.—*If the people only dared, do you think they would hesitate to prefer Seneca to Nero, the matricide?—Nero who sang on the public stage, who wrote the Troica, who disgraced the busts of his family with his parsley crowns?*

Libera si dentur populo suffragia, quis tam
Perditus, ut dubitet Senecam præferre Neroni;
Cujus supplicio non debuit una parari
Simia, nec serpens unus, nec culeus unus?
Par Agamemnonidæ crimen; sed causa facit rem
Dissimilem. Quippe ille Deis auctoribus ultor
Patris erat cæsi media inter pocula: sed nec
Electræ jugulo se polluit aut Spartani
Sanguine conjugii; nullis aconita propinquis

Miscuit, in scena nunquam cantavit Orestes,
Troica non scripsit. Quid enim Verginius armis
Debuit ulcisci magis, aut cum Vindice Galba,
Quod Nero tam sæva crudaque tyrannide fecit?
Hæc opera atque hæ sunt generosi Principis artes,
Gaudentis fœdo peregrina ad pulpita cantu
Prostitui, Graiæque apium meruisse coronæ.
Majorum effigies habeant insignia vocis:
Ante pedes Domiti longum tu pone Thyestæ
Syrma vel Antigones, seu personam Menalippes,
Et de marmoreo citharam suspende colosso.

231-236.—*Catiline was nobly born, so was Cethegus; and yet like barbarous Gauls they tried to fire the city.*

Quid, Catilina, tuis natalibus atque Cethegi
Inveniet quisquam sublimius? Arma tamen vos
Nocturna et flammas domibus templisque parastis,
Ut Braccatorum pueri Senonumque minores,
Ausi, quod liceat tunica punire molesta.
Sed vigilat consul vexillaque vestra coercet.

237-244.—*On the other hand, Cicero the "novus homo" gained a title from free Rome, which Augustus hardly won after the bloodshed of Actium.*

Hic novus Arpinas, ignobilis et modo Romæ
Municipalis eques, galeatum ponit ubique
Præsidium attonitis, et in omni gente laborat.
Tantum igitur muros intra toga contulit illi
Nominis et tituli, quantum non Leucade, quantum
Thessaliæ campis Octavius abstulit udo
Cædibus assiduis gladio. Sed Roma parentem,
Roma Patrem Patriæ Ciceronem libera dixit.

245-253.—*Marius also rose from the ranks to be the saviour of his country.*

Arpinas alius Volscorum in monte solebat
Poscere mercedes, alieno lassus aratro;
Nodosam post hæc frangebat vertice vitem,
Si lentus pigra muniret castra dolabra:
Hic tamen et Cimbros et summa pericula rerum
Excipit, et solus trepidantem protegit urbem;
Atque ideo, postquam ad Cimbros stragemque volabant
Qui nunquam attigerant majora cadavera corvi,
Nobilis ornatur lauro collega secunda.

254-260.—*And the plebeian Decii sacrificed their lives for their fellow-soldiers, while the last good king was born from a slave.*

Plebeiæ Deciorum animæ, plebeia fuerunt
Nomina: pro totis legionibus hi tamen et pro
Omnibus auxiliis atque omni pube Latina
Sufficiunt Dis infernis Terræque parenti:
Pluris enim Decii, quam quæ servantur ab illis.
Ancilla natus trabeam et diadema Quirini
Et fasces meruit, regum ultimus ille bonorum.

261-268.—*The sons of Brutus again tried to betray the state, while it was a slave who preserved it.*

Prodita laxabant portarum claustra tyrannis
Exsulibus juvenes ipsius Consulis et quos
Magnum aliquid dubia pro libertate deceret,
Quod miraretur cum Coclite Mucius et quæ
Imperii fines, Tiberinum, virgo natavit.
Occulta ad Patres produxit crimina servus,
Matronis lugendus: at illos verbera justis
Afficiunt pœnis et legum prima securis.

269-275.—*Go back far enough, and you will find that we are all descended from shepherds or—worse.*

Malo pater tibi sit Thersites, dummodo tu sis
Æacidæ similis Vulcaniaque arma capessas
Quam te Thersitæ similem producat Achilles.
Et tamen, ut longe repetas longeque revolvas
Nomen, ab infami gentem deducis asylo.
Majorum primus quisquis fuit ille tuorum,
Aut pastor fuit aut—illud, quod dicere nolo.

LIBER QUARTUS.

SATIRA X.

1-22.—*How few throughout the world who know what is really for their good; to one eloquence is fatal, to another strength; to Seneca his wealth; to the Laterani their palace.*

OMNIBUS in terris, quæ sunt a Gadibus usque
Auroram et Gangen, pauci dignoscere possunt
Vera bona atque illis multum diversa, remota
Erroris nebula. Quid enim ratione timemus
Aut cupimus? quid tam dextro pede concipis, ut te
Conatus non pœniteat votique peracti?
Evertere domos totas optantibus ipsis
Dî faciles; nocitura toga, nocitura petuntur
Militia; torrens dicendi copia multis
Et sua mortifera est facundia; viribus ille
Confisus periit admirandusque lacertis.
Sed plures nimia congesta pecunia cura
Strangulat, et cuncta exsuperans patrimonia census,
Quanto delphinis balæna Britannica major.
Temporibus diris igitur jussuque Neronis
Longinum et magnos Senecæ prædivitis hortos
Clausit, et egregias Lateranorum obsidet ædes
Tota cohors: rarus venit in cenacula miles.
Pauca licet portes argenti vascula puri,
Nocte iter ingressus gladium contumque timebis,
Et motæ ad lunam trepidabis arundinis umbram:
Cantabit vacuus coram latrone viator.

23-35.—*What wonder when all pray for what proves their ruin, that Democritus should laugh, and Heraclitus weep at the sight of so much folly?*

Prima fere vota et cunctis notissima templis
Divitiæ, crescant ut opes, ut maxima toto
Nostra sit arca foro. Sed nulla aconita bibuntur
Fictilibus: tunc illa time, cum pocula sumes
Gemmata et lato Setinum ardebit in auro.
Jamne igitur laudas, quod de sapientibus alter
Ridebat, quotiens de limine moverat unum
Protuleratque pedem; flebat contrarius alter?
Sed facilis cuivis rigidi censura cachinni:
Mirandum est, unde ille oculis suffecerit humor.
Perpetuo risu pulmonem agitare solebat
Democritus, quamquam non esset urbibus illis
Prætexta et trabeæ, fasces, lectica, tribunal.

36-53.—*But how much more would Democritus have laughed, if he had seen the pomp and splendour of the prætor on his way to—the games!*

Quid, si vidisset prætorem curribus altis
Exstantem et medio sublimem in pulvere Circi,
In tunica Jovis, et pictæ Sarrana ferentem
Ex humeris aulæa togæ magnæque coronæ
Tantum orbem, quanto cervix non sufficit ulla?
Quippe tenet sudans hanc publicus, et, sibi Consul
Ne placeat, curru servus portatur eodem.
Da nunc et volucrem, sceptro quæ surgit eburno,
Illinc cornicines, hinc præcedentia longi
Agminis officia et niveos ad frænа Quirites,
Defossa in loculis quos sportula fecit amicos.
Tum quoque materiam risus invenit ad omnes

Occursus hominum, cujus prudentia monstrat
Summos posse viros et magna exempla daturos
Vervecum in patria crassoque sub aere nasci.
Ridebat curas, nec non et gaudia vulgi,
Interdum et lacrimas, cum Fortunæ ipse minaci
Mandaret laqueum, mediumque ostenderet unguem.

54-89.—*Some are ruined through envy of their power, like Sejanus, who, one moment the idol, the next becomes the victim of the people, which cares for nothing now but "bread and the Circus."*

Ergo supervacua hæc aut perniciosa petuntur,
Propter quæ fas est genua incerare deorum.
Quosdam præcipitat subjecta potentia magnæ
Invidiæ; mergit longa atque insignis honorum
Pagina; descendunt statuæ restemque sequuntur.
Ipsas deinde rotas bigarum impacta securis
Cædit, et immeritis franguntur crura caballis.
Jam stridunt ignes, jam follibus atque caminis
Ardet adoratum populo caput, et crepat ingens
Sejanus: deinde ex facie toto orbe secunda
Fiunt urceoli, pelves, sartago, patellæ.
Pone domi lauros, duc in Capitolia magnum
Cretatumque bovem: Sejanus ducitur unco
Spectandus. Gaudent omnes. "Quæ labra? quis illi
Vultus erat? nunquam, si quid mihi credis, amavi
Hunc hominem." "Sed quo cecidit sub crimine? quisnam
Delator? quibus indiciis, quo teste probavit?"
"Nil horum: verbosa et grandis epistola venit
A Capreis." "Bene habet; nil plus interrogo. Sed quid
Turba Remi?" "Sequitur fortunam, ut semper, et odit
Damnatos. Idem populus, si Nurtia Tusco

Favisset, si oppressa foret secura senectus
Principis, hac ipsa Sejanum diceret hora
Augustum. Jam pridem, ex quo suffragia nulli
Vendimus, effudit curas. Nam qui dabat olim
Imperium, fasces, legiones, omnia, nunc se
Continet, atque duas tantum res anxius optat,
Panem et Circenses." "Perituros audio multos."
"Nil dubium: magna est fornacula: pallidulus mî
Brutidius meus ad Martis fuit obvius aram.
Quam timeo, victus ne pœnas exigat Ajax,
Ut male defensus!" "Curramus præcipites et,
Dum jacet in ripa, calcemus Cæsaris hostem.
Sed videant servi, ne quis neget et pavidum in jus
Cervice obstricta dominum trahat." Hi sermones
Tunc de Sejano, secreta hæc murmura vulgi.

90-107.—*Would you be a Sejanus? would you choose his power and accept his fate? or would you be a country magistrate, obscure but safe?*

Visne salutari sicut Sejanus? habere
Tantundem atque illi summas donare curules,
Illum exercitibus præponere? tutor haberi
Principis angusta Caprearum in rupe sedentis
Cum grege Chaldæo? Vis certe pila, cohortes,
Egregios equites et castra domestica. Quidni
Hæc cupias? et qui nolunt occidere quemquam,
Posse volunt. Sed quæ præclara et prospera tanti
Ut rebus lætis par sit mensura malorum?
Hujus, qui trahitur, prætextam sumere mavis,
An Fidenarum Gabiorumque esse potestas,
Et de mensura jus dicere, vasa minora
Frangere, pannosus vacuis Ædilis Ulubris?

Ergo quid optandum foret, ignorasse fateris
Sejanum: nam qui nimios optabat honores
Et nimias poscebat opes, numerosa parabat
Excelsæ turris tabulata, unde altior esset
Casus, et impulsæ præceps immane ruinæ.

108-113.—*Remember Crassus and Pompeius: remember that few tyrants die a bloodless death.*

Quid Crassos, quid Pompeios evertit? et illum,
Ad sua qui domitos deduxit flagra Quirites?
Summus nempe locus nulla non arte petitus,
Magnaque numinibus vota exaudita malignis.
Ad generum Cereris sine cæde et vulnere pauci
Descendunt reges et sicca morte tyranni.

114-132.—*Boys at school long to be a Demosthenes or a Cicero: to both their eloquence was fatal. Safer to have written bad poetry than the Second Philippic; better to have remained at the forge than to have been the admiration of Athens.*

Eloquium ac famam Demosthenis aut Ciceronis
Incipit optare et totis Quinquatribus optat,
Quisquis adhuc uno partam colit asse Minervam,
Quem sequitur custos angustæ vernula capsæ.
Eloquio sed uterque perit orator; utrumque
Largus et exundans leto dedit ingenii fons.
Ingenio manus est et cervix cæsa; nec unquam
Sanguine causidici maduerunt rostra pusilli.
"O fortunatam natam me Consule Romam!"
Antoni gladios potuit contemnere, si sic
Omnia dixisset. Ridenda poemata malo,
Quam te conspicuæ, divina Philippica, famæ,
Volveris a prima quæ proxima. Sævus et illum

Exitus eripuit, quem mirabantur Athenæ
Torrentem et pleni moderantem frena theatri.
Dis ille adversis genitus fatoque sinistro,
Quem pater, ardentis massæ fuligine lippus,
A carbone et forcipibus gladiosque parante
Incude et luteo Vulcano ad rhetora misit.

133-146.—*All aim at success, few at virtue; many ruin their country in the pursuit.*

Bellorum exuviæ, truncis affixa tropæis
Lorica, et fracta de casside buccula pendens,
Et curtum temone jugum, victæque triremis
Aplustre, et summo tristis captivus in arcu,
Humanis majora bonis creduntur; ad hoc se
Romanus Graiusque ac barbarus induperator
Erexit: causas discriminis atque laboris
Inde habuit. Tanto major famæ sitis est, quam
Virtutis. Quis enim virtutem amplectitur ipsam,
Præmia si tollas? Patriam tamen obruit olim
Gloria paucorum et laudis titulique cupido
Hæsuri saxis cinerum custodibus, ad quæ
Discutienda valent sterilis mala robora ficus:
Quandoquidem data sunt ipsis quoque fata sepulcris.

147-167.—*Weigh the ashes of Hannibal; how little is left of him who had such a career of glory, and so ignominious an end!*

Expende Hannibalem; quot libras in duce summo
Invenies? hic est quem non capit Africa Mauro
Percussa Oceano Niloque admota tepenti,
Rursus ad Æthiopum populos altosque elephantos.
Additur imperiis Hispania: Pyrenæum

Transilit. Opposuit natura Alpemque nivemque:
Diducit scopulos et montem rumpit aceto.
Jam tenet Italiam: tamen ultra pergere tendit:
"Actum," inquit, "nihil est, nisi Pœno milite portas
Frangimus et media vexillum pono Subura."
O qualis facies et quali digna tabella,
Cum Gætula ducem portaret bellua luscum!
Exitus ergo quis est? O gloria! vincitur idem
Nempe et in exsilium præceps fugit, atque ibi magnus
Mirandusque cliens sedet ad prætoria regis,
Donec Bithyno libeat vigilare tyranno.
Finem animæ, quæ res humanas miscuit olim,
Non gladii, non saxa dabunt, nec tela; sed ille
Cannarum vindex et tanti sanguinis ultor,
Annulus. I, demens, et sævas curre per Alpes,
Ut pueris placeas et declamatio fias!

168-187.—*Alexander, too, for whom the world was too small, found a sarcophagus large enough; and Xerxes, starting with an innumerable host, returned with a single ship.*

Unus Pellæo juveni non sufficit orbis:
Æstuat infelix angusto limite mundi,
Ut Gyari clausus scopulis parvaque Seripho:
Cum tamen a figulis munitam intraverit urbem,
Sarcophago contentus erit. Mors sola fatetur,
Quantula sint hominum corpuscula. Creditur olim
Velificatus Athos, et quidquid Græcia mendax
Audet in historia: constratum classibus isdem
Suppositumque rotis solidum mare: credimus altos
Defecisse amnes epotaque flumina, Medo
Prandente, et madidis cantat quæ Sostratus alis
Ille tamen qualis rediit Salamine relicta,

In Corum atque Eurum solitus sævire flagellis
Barbarus, Æolio nunquam hoc in carcere passos,
Ipsum compedibus qui vinxerat Ennosigæum?
Mitius id sane, quod non et stigmate dignum
Credidit. Huic quisquam vellet servire Deorum!
Sed qualis rediit? nempe una nave, cruentis
Fluctibus, ac tarda per densa cadavera prora.
Has totiens optata exegit gloria pœnas!

188-237.—*Men pray to Jupiter for length of life, but what deformity and weakness comes with it! What pleasure in sight or sound remains? What a troop of infirmities it brings! what loss of sense and memory, what bereavements and solitude!*

"Da spatium vitæ, multos da, Jupiter, annos!"
Hoc recto vultu, solum hoc et pallidus optas.
Sed quam continuis et quantis longa senectus
Plena malis! Deformem et tetrum ante omnia vultum
Dissimilemque sui, deformem pro cute pellem,
Pendentesque genas et tales aspice rugas,
Quales, umbriferos ubi pandit Tabraca saltus,
In vetula scalpit jam mater simia bucca.
Plurima sunt juvenum discrimina: pulcrior ille
Hoc, atque ille alio; multum hic robustior illo:
Una senum facies, cum voce trementia membra,
Et jam leve caput madidique infantia nasi.
Frangendus misero gingiva panis inermi:
Usque adeo gravis uxori natisque sibique,
Ut captatori moveat fastidia Cosso.
Non eadem vini atque cibi, torpente palato,
Gaudia:

Aspice partis
Nunc damnum alterius: nam quæ cantante voluptas,

Sit licet eximius citharœdus sitve Seleucus,
Et quibus aurata mos est fulgere lacerna?
Quid refert, magni sedeat qua parte theatri,
Qui vix cornicines exaudiet atque tubarum
Concentus? clamore opus est, ut sentiat auris,
Quem dicat venisse puer, quot nuntiet horas.
Præterea minimus gelido jam in corpore sanguis
Febre calet sola; circumsilit agmine facto
Morborum omne genus: quorum si nomina quæras,
Promptius expediam, quot amaverit Hippia mœchos,
Quot Themison ægros autumno occiderit uno,
Quot Basilus socios, quot circumscripserit Hirrus.
Percurram citius, quot villas possideat nunc,
Quo tondente gravis juveni mihi barba sonabat.
Ille humero, hic lumbis, hic coxa debilis; ambos
Perdidit ille oculos et luscis invidet; hujus
Pallida labra cibum accipiunt digitis alienis.
Ipse ad conspectum cenæ diducere rictum
Suetus, hiat tantum, ceu pullus hirundinis, ad quem
Ore volat pleno mater jejuna. Sed omni
Membrorum damno major dementia, quæ nec
Nomina servorum, nec vultum agnoscit amici,
Cum quo præterita cenavit nocte, nec illos,
Quos genuit, quos eduxit. Nam codice sævo
Heredes vetat esse suos; bona tota feruntur
Ad Phialen:
Ut vigeant sensus animi, ducenda tamen sunt
Funera natorum, rogus aspiciendus amatæ
Conjugis et fratris plenæque sororibus urnæ.
Hæc data pœna diu viventibus, ut renovata
Semper clade domus, multis in luctibus inque
Perpetuo mœrore et nigra veste senescant.

238-249.—*Nestor lived to mourn Antilochus, Peleus to lose Achilles.*

Rex Pylius, magno si quidquam credis Homero,
Exemplum vitæ fuit a cornice secundæ.
Felix nimirum, qui tot per sæcula mortem
Distulit atque suos jam dextra computat annos,
Quique novum totiens mustum bibit. Oro parumper
Attendas, quantum de legibus ipse queratur
Fatorum et nimio de stamine, cum videt acris
Antilochi barbam ardentem; cum quærit ab omni,
Quisquis adest socius, cur hæc in tempora duret,
Quod facinus dignum tam longo admiserit ævo?
Hæc eadem Peleus, raptum cum luget Achillem,
Atque alius, cui fas Ithacum lugere natantem.

250-264.—*Priam might have died honoured and happy, if he had not lived so long; Hecuba might have died a woman, not a dog.*

Incolumi Troja Priamus venisset ad umbras
Assaraci, magnis solemnibus, Hectore funus
Portante ac reliquis fratrum cervicibus, inter
Iliadum lacrimas ut primos edere planctus
Cassandra inciperet scissaque Polyxena palla,
Si foret exstinctus diverso tempore, quo non
Cœperat audaces Paris ædificare carinas.
Longa dies igitur quid contulit? omnia vidit
Eversa et flammis Asiam ferroque cadentem.
Tunc miles tremulus posita tulit arma tiara
Et ruit ante aram summi Jovis, ut vetulus bos,
Qui domini cultris tenue et miserabile collum
Præbet, ab ingrato jam fastiditus aratro.
Exitus ille utcunque hominis: sed torva canino
Latravit rictu, quæ post hunc vixerat, uxor.

265-280.—*Look at Mithridates and Crœsus; look at Marius, who lived to beg his bread at Carthage; look at Pompey and his fate.*

Festino ad nostros, et regem transeo Ponti,
Et Crœsum, quem vox justi facunda Solonis
Respicere ad longæ jussit spatia ultima vitæ.
Exilium et carcer, Minturnarumque paludes,
Et mendicatus victa Carthagine panis
Hinc causas habuere. Quid illo cive tulisset
Natura in terris, quid Roma beatius unquam,
Si, circumducto captivorum agmine et omni
Bellorum pompa, animam exhalasset opimam,
Cum de Teutonico vellet descendere curru?
Provida Pompeio dederat Campania febres
Optandas: sed multæ urbes et publica vota
Vicerunt. Igitur Fortuna ipsius et urbis
Servatum victo caput abstulit. Hoc cruciatu
Lentulus, hac pœna caruit ceciditque Cethegus
Integer, et jacuit Catilina cadavere toto.

281-309.—*Mothers, again, pray for beauty for their children; was it a boon to Lucretia or Virginia? Beauty and modesty rarely go together: your handsome son has many dangers in his path.*

Formam optat modico pueris, majore puellis
Murmure, cum Veneris fanum videt anxia mater,
Usque ad delicias votorum. "Cur tamen," inquit,
"Corripias? Pulchra gaudet Latona Diana."
Sed vetat optari faciem Lucretia, qualem
Ipsa habuit: cuperet Rutilæ Virginia gibbum
Accipere atque suam Rutilæ dare. Filius autem
Corporis egregii miseros trepidosque parentes

Semper habet. Rara est adeo concordia formæ
Atque pudicitiæ. Sanctos licet horrida mores
Tradiderit domus, ac veteres imitata Sabinos,
Præterea castum ingenium vultumque modesto
Sanguine ferventem tribuat natura benigna
Larga manu: (quid enim puero conferre potest plus
Custode et cura natura potentior omni?)
Non licet esse viro: nam prodiga corruptoris
Improbitas ipsos audet tentare parentes.
Tanta in muneribus fiducia! Nullus ephebum
Deformem sæva castravit in arce tyrannus:
Nec prætextatum rapuit Nero loripedem, nec
Strumosum atque utero pariter gibboque tumentem.
I nunc et juvenis specie lætare tui! quem
Majora exspectant discrimina; fiet adulter
Publicus, et pœnas metuet, quascunque mariti
Exigere iratist: nec erit felicior astro
Martis, ut in laqueos nunquam incidat. Exigit autem
Interdum ille dolor plus, quam lex ulla dolori
Concessit. Necat hic ferro, secat ille cruentis
Verberibus, quosdam mœchos et mugilis intrat.

310-331.—*Even virtue did not save Bellerophon or Hippolytus; Silius was hurried by Messalina into a criminal marriage which caused his death.*

"Sed casto quid forma nocet?" Quid profuit immo
Hippolyto grave propositum? quid Bellerophonti?
Erubuit nempe hac ceu fastidita repulsa,
Nec Sthenebœa minus quam Cressa excanduit, et se
Concussere ambæ. Mulier sævissima tunc est,
Cum stimulos odio pudor admovet. Elige, quidnam
Suadendum esse putes, cui nubere Cæsaris uxor

Destinat. Optimus hic et formosissimus idem
Gentis patriciæ rapitur miser exstinguendus
Messalinæ oculis: dudum sedet illa parato
Flammeolo, Tyriusque palam genialis in hortis
Sternitur, et ritu deciens centena dabuntur
Antiquo: veniet cum signatoribus auspex.
Hæc tu secreta et paucis commissa putabas?
Non nisi legitime vult nubere. Quid placeat, dic:
Ni parere velis, pereundum erit ante lucernas:
Si scelus admittas, dabitur mora parvula, dum res
Nota urbi et populo contingat principis aures.
Dedecus ille domus sciet ultimus: interea tu
Obsequere imperio: sit tanti vita dierum
Paucorum. Quidquid melius leviusque putaris,
Præbenda est gladio pulchra hæc et candida cervix.

332-352.—*Ask the gods to choose for you; pray for a sound mind in a sound body, pray for tranquillity of soul which only virtue can give.*

"Nil ergo optabunt homines?" Si consilium vis,
Permittes ipsis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabunt Dî.
Carior est illis homo, quam sibi. Nos animorum
Impulsu et cæca magnaque cupidine ducti
Conjugium petimus partumque uxoris: at illis
Notum, qui pueri qualisque futura sit uxor.
Ut tamen et poscas aliquid, voveasque sacellis
Exta, et candiduli divina tomacula porci:
Orandum est, ut sit mens sana in corpore sano.
Fortem posce animum, mortis terrore carentem,
Cui spatium vitæ extremum inter munera ponat

Naturæ, qui ferre queat quoscunque labores,
Nesciat irasci, cupiat nihil et potiores
Herculis ærumnas credat sævosque labores
Et Venere et cenis et pluma Sardanapali.
Monstro quod ipse tibi possis dare: semita certe
Tranquillæ per virtutem patet unica vitæ.
Nullum numen habes, si sit Prudentia: nos te,
Nos facimus, Fortuna, Deam cæloque locamus.

SATIRA XI.

1-8.—*What is fitting for the rich man is not fitting for the ruined spendthrift Rutilus, who has just entered a gladiatorial school.*

Atticus eximie si cenat, lautus habetur:
Si Rutilus, demens. Quid enim majore cachinno
Excipitur vulgi, quam pauper Apicius? Omnis
Convictus, thermæ, stationes, omne theatrum
De Rutilo. Nam dum valida ac juvenalia membra
Sufficiunt galeæ, dumque ardens sanguine, fertur
(Non cogente quidem, sed nec prohibente tribuno),
Scripturus leges et regia verba lanistæ.

9-20.—*Other spendthrifts are waylaid by their creditors outside the market; others pawn their plate for a tasty dish, or the medallion of their mother.*

Multos porro vides, quos sæpe elusus ad ipsum
Creditor introitum solet exspectare macelli,
Et quibus in solo vivendi causa palato est.
Egregius cenat meliusque miserrimus horum,
Et cito casurus jam perlucente ruina.
Interea gustus elementa per omnia quærunt,
Nunquam animo pretiis obstantibus: interius si

Attendas, magis illa juvant, quæ pluris emuntur.
Ergo haud difficile est perituram arcessere summam,
Lancibus oppositis vel matris imagine fracta,
Et quadringentis nummis condire gulosum
Fictile. Sic veniunt ad miscellanea ludi.

21-34.—*For all such men γνῶθι σεαυτὸν should be the motto.*

Refert ergo, quis hæc eadem paret: in Rutilo nam
Luxuria est, in Ventidio laudabile nomen
Sumit et a censu famam trahit. Illum ego jure
Despiciam, qui scit, quanto sublimior Atlas
Omnibus in Libya sit montibus, hic tamen idem
Ignoret, quantum ferrata distet ab arca
Sacculus. E cælo descendit γνῶθι σεαυτὸν,
Figendum et memori tractandum pectore, sive
Conjugium quæras vel sacri in parte Senatus
Esse velis (nec enim loricam poscit Achillis
Thersites, in qua se traducebat Ulixes);
Ancipitem seu tu magno discrimine causam
Protegere affectas; te consule, dic tibi, quis sis,
Orator vehemens, an Curtius et Matho buccæ.

35-45.—*Even in the smallest matters do not go beyond your means, or it will end in ruin and beggary.*

Noscenda est mensura sui spectandaque rebus
In summis minimisque; etiam cum piscis emetur,
Ne mullum cupias, cum sit tibi gobio tantum
In loculis. Quis enim te, deficiente culina,
Et crescente gula, manet exitus, ære paterno
Ac rebus mersis in ventrem, fenoris atque
Argenti gravis et pecorum agrorumque capacem?
Talibus a dominis post cuncta novissimus exit

Annulus, et digito mendicat Pollio nudo.
Non præmaturi cineres, nec funus acerbum
Luxuriæ, sed morte magis metuenda senectus.

46-55.—*Men borrow, and when they have spent the loan, they retire to Baiæ with no shame for their bankruptcy, and only regret that they must lose the Circus Games.*

Hi plerumque gradus: conducta pecunia Romæ
Et coram dominis consumitur: inde ubi paullum
Nescio quid superest et pallet fenoris auctor,
Qui vertere solum, Baias et ad ostrea currunt.
Cedere namque foro jam non est deterius, quam
Esquilias a ferventi migrare Subura.
Ille dolor solus patriam fugientibus, illa
Mœstitia est caruisse anno Circensibus uno.
Sanguinis in facie non hæret gutta: morantur
Pauci ridiculum fugientem ex urbe Pudorem.

56-63.—*If you will dine with me to-day, Persicus, you shall see whether or not I practise what I preach.*

Experiere hodie, numquid pulcherrima dictu,
Persice, non præstem vita vel moribus et re;
Sed laudem siliquas occultus ganeo; pultes
Coram aliis dictem puero, sed in aure placentas.
Nam cum sis conviva mihi promissus, habebis
Evandrum, venies Tirynthius aut minor illo
Hospes et ipse tamen contingens sanguine cælum:
Alter aquis, alter flammis ad sidera missus.

64-81.—*Your bill of fare shall be a kid from Tibur, some asparagus, some fresh laid eggs and fruit; a dinner in former days good enough for a senator, though now a slave would despise it.*

Fercula nunc audi nullis ornata macellis.

De Tiburtino veniet pinguissimus agro
Hædulus et toto grege mollior, inscius herbæ,
Necdum ausus virgas humilis mordere salicti,
Qui plus lactis habet, quam sanguinis; et montani
Asparagi, posito quos legit villica fuso.
Grandia præterea tortoque calentia fœno
Ova adsunt ipsis cum matribus, et servatæ
Parte anni, quales fuerant in vitibus, uvæ:
Signinum Syriumque pirum, de corbibus isdem
Æmula Picenis et odoris mala recentis,
Nec metuenda tibi, siccatum frigore postquam
Autumnum et crudi posuere pericula succi.
Hæc olim nostri jam luxuriosa Senatus
Cena fuit. Curius, parvo quæ legerat horto,
Ipse focis brevibus ponebat oluscula, quæ nunc
Squalidus in magna fastidit compede fossor,
Qui meminit, calidæ sapiat quid vulva popinæ.

82-89.—*Once dictators and consuls were glad to come to a simpler meal.*

Sicci terga suis, rara pendentia crate,
Moris erat quondam festis servare diebus
Et natalicium cognatis ponere lardum,
Accedente nova, si quam dabat hostia, carne.
Cognatorum aliquis titulo ter consulis atque
Castrorum imperiis et dictatoris honore
Functus, ad has epulas solito maturius ibat,
Erectum domito referens a monte ligonem.

90-110.—*In the days of the Fabii and Cato, no one troubled his head about couches of tortoise-shell, nor did the soldiers ransack the enemy's booty for treasures of art. What silver*

they had, adorned their arms; earthenware was good enough to eat from.

Cum tremerent autem Fabios durumque Catonem
Et Scauros et Fabricios, postremo severos
Censoris mores etiam collega timeret:
Nemo inter curas et seria duxit habendum,
Qualis in Oceani fluctu testudo nataret,
Clarum Trojugenis factura ac nobile fulcrum:
Sed nudo latere et parvis frons ærea lectis
Vile coronati caput ostendebat aselli,
Ad quod lascivi ludebant ruris alumni.
Tales ergo cibi, qualis domus atque supellex.
Tunc rudis et Graias mirari nescius artes,
Urbibus eversis, prædarum in parte reperta
Magnorum artificum frangebat pocula miles,
Ut phaleris gauderet equus, cælataque cassis
Romuleæ simulacra feræ mansuescere jussæ
Imperii fato, geminos sub rupe Quirinos,
Ac nudam effigiem clypeo venientis et hasta
Pendentisque Dei, perituro ostenderet hosti.
Argenti quod erat, solis fulgebat in armis.
Ponebant igitur Tusco farrata catino;
Omnia tunc, quibus invideas, si lividulus sis.

111-116.—*Then the gods were nearer to men, though Jupiter's statue was of earthenware.*

Templorum quoque majestas præsentior, et vox
Nocte fere media, mediamque audita per urbem,
Litore ab Oceani Gallis venientibus et Dis
Officium vatis peragentibus, his monuit nos.
Hanc rebus Latiis curam præstare solebat
Fictilis et nullo violatus Jupiter auro.

117-129.—*Now nothing is worth eating unless it is served on a citrus table with ivory feet.*

Illa domi natas nostraque ex arbore mensas
Tempora viderunt: hos lignum stabat in usus,
Annosam si forte nucem dejecerat Eurus.
At nunc divitibus cenandi nulla voluptas,
Nil rhombus, nil dama sapit, putere videntur
Unguenta atque rosæ, latos nisi sustinet orbes
Grande ebur, et magno sublimis pardus hiatu,
Dentibus ex illis, quos mittit porta Syenes
Et Mauri celeres et Mauro obscurior Indus,
Et quos deposuit Nabathæo bellua saltu,
Jam nimios capitique graves. Hinc surgit orexis,
Hinc stomacho vires: nam pes argenteus illis,
Annulus in digito quod ferreus.

129-158.—*With me you will find no ivory; my knives are of bone; I have no trained carver; my servants are simple country lads, fresh from their country homes in the mountains.*

Ergo superbum
Convivam caveo, qui me sibi comparat, et res
Despicit exiguas. Adeo nulla uncia nobis
Est eboris, nec tessellæ, nec calculus ex hac
Materia: quin ipsa manubria cultellorum
Ossea: non tamen his ulla unquam opsonia fiunt
Rancidula, aut ideo pejor gallina secatur.
Sed nec structor erit, cui cedere debeat omnis
Pergula, discipulus Trypheri doctoris, apud quem
Sumine cum magno lepus, atque aper, et pygargus,
Et Scythicæ volucres, et phœnicopterus ingens,
Et Gætulus oryx, hebeti lautissima ferro
Cæditur, et tota sonat ulmea cena Subura.

Nec frustum capreæ subducere, nec latus Afræ
Novit avis noster tirunculus, ac rudis omni
Tempore, et exiguæ furtis imbutus ofellæ.
Plebeios calices et paucis assibus emptos
Porriget incultus puer atque a frigore tutus;
Non Phryx aut Lycius, non a mangone petitus
Quisquam erit, et magno. Cum posces, posce Latine.
Idem habitus cunctis, tonsi rectique capilli,
Atque hodie tantum propter convivia pexi.
Pastoris duri est hic filius, ille bubulci:
Suspirat longo non visam tempore matrem
Et casulam, et notos tristis desiderat hædos,
Ingenui vultus puer ingenuique pudoris,
Quales esse decet, quos ardens purpura vestit.
Hic tibi vina dabit, diffusa in montibus illis,
A quibus ipse venit, quorum sub vertice lusit:
Namque una atque eadem est vini patria atque ministri.

159-175.—*There will be no lascivious dances; such things are for the rich: but you shall hear some recitations from Homer or Virgil.*

Forsitan exspectes, ut Gaditana canoro
Incipiant prurire choro, plausuque probatæ
Ad terram tremulo descendant clune puellæ:
Spectant hoc nuptæ juxta recubante marito,
Quod pudeat narrasse aliquem præsentibus ipsis:
Non capit has nugas humilis domus: audiat ille
Testarum crepitus cum verbis, nudum olido stans
Fornice mancipium quibus abstinet; ille fruatur
Vocibus obscœnis omnique libidinis arte,
Qui Lacedæmonium pytismate lubricat orbem.
Namque ibi fortunæ veniam damus: alea turpis,

Turpe et adulterium mediocribus. Hæc eadem illi
Omnia cum faciunt, hilares nitidique vocantur.
Nostra dabunt alios hodie convivia ludos:
Conditor Iliados cantabitur, atque Maronis
Altisoni dubiam facientia carmina palmam.
Quid refert, tales versus qua voce legantur?

176-183.—*Therefore lay aside business cares and painful thoughts.*

Sed nunc dilatis averte negotia curis
Et gratam requiem dona tibi, quando licebit
Per totam cessare diem: non fenoris ulla
Mentio, nec, prima si luce egressa reverti
Nocte solet, tacito bilem tibi contrahat uxor.
Protinus ante meum, quidquid dolet, exue limen:
Pone domum et servos et quidquid frangitur illis
Aut perit: ingratos ante omnia pone sodales.

184-199.—*The whole city is at the Megalesian games; by their shouts I know the green have won; but such excitement is for the young. Let us bask in the sun, and go early to the baths.*

Interea Megalesiacæ spectacula mappæ,
Idæum sollemne, colunt, similisque triumpho
Præda caballorum prætor sedet ac, mihi pace
Immensæ nimiæque licet si dicere plebis,
Totam hodie Romam Circus capit et fragor aurem
Percutit, eventum viridis quo colligo panni.
Nam si deficeret, mœstam attonitamque videres
Hanc urbem, veluti Cannarum in pulvere victis
Consulibus. Spectent juvenes, quos clamor et audax
Sponsio, quos cultæ decet assedisse puellæ:
Nostra bibat vernum contracta cuticula solem
Effugiatque togam. Jam nunc in balnea, salva

Fronte, licet vadas, quamquam solida hora supersit
Ad sextam. Facere hoc non possis quinque diebus
Continuis, quia sunt talis quoque tædia vitæ
Magna; voluptates commendat rarior usus.

SATIRA XII.

1-16.—*A sacrifice is ready, Corvinus, to celebrate the safe return of Catullus; I would it were a costlier one.*

NATALI, Corvine, die mihi dulcior hæc lux,
Qua festus promissa Deis animalia cespes
Exspectat. Niveam Reginæ ducimus agnam,
Par vellus dabitur pugnanti Gorgone Maura.
Sed procul extensum petulans quatit hostia funem,
Tarpeio servata Jovi, frontemque coruscat:
Quippe ferox vitulus, templis maturus et aræ
Spargendusque mero, quem jam pudet ubera matris
Ducere, qui vexat nascenti robora cornu.
Si res ampla domi similisque affectibus esset,
Pinguior Hispulla traheretur taurus, et ipsa
Mole piger, nec finitima nutritus in herba,
Læta sed ostendens Clitumni pascua sanguis
Iret, et a grandi cervix ferienda ministro,
Ob reditum trepidantis adhuc horrendaque passi
Nuper et incolumem sese mirantis amici.

17-49.—*He has escaped both shipwreck and lightning; but he escaped with the loss of his valuable cargo, which he threw overboard to lighten the ship.*

Nam præter pelagi casus et fulguris ictus
Evasit. Densæ cælum abscondere tenebræ

Nube una, subitusque antennas impulit ignis,
Cum se quisque illo percussum crederet, et mox
Attonitus nullum conferri posse putaret
Naufragium velis ardentibus. Omnia fiunt
Talia, tam graviter, si quando poetica surgit
Tempestas. Genus ecce aliud discriminis audi
Et miserere iterum : quamquam sint cetera sortis
Ejusdem pars dira quidem, sed cognita multis,
Et quam votiva testantur fana tabella
Plurima. Pictores quis nescit ab Iside pasci ?
Accidit et nostro similis fortuna Catullo.
Cum plenus fluctu medius foret alveus, et jam,
Alternum puppis latus evertentibus undis
Arboris incertæ, nullam prudentia cani
Rectoris conferret opem, decidere jactu
Cœpit cum ventis, cupiens evadere damno.
" Fundite, quæ mea sunt," dicebat, " cuncta," Catullus,
Præcipitare volens etiam pulcherrima, vestem
Purpuream, teneris quoque Mæcenatibus aptam,
Atque alias, quarum generosi graminis ipsum
Infecit natura pecus, sed et egregius fons
Viribus occultis et Bæticus adjuvat aer.
Ille nec argentum dubitabat mittere, lances
Parthenio factas, urnæ cratera capacem,
Et dignum sitiente Pholo vel conjuge Fusci ;
Adde et bascaudas et mille escalia, multum
Cælati, biberat quo callidus emptor Olynthi.
Sed quis nunc alius, qua mundi parte, quis audet
Argento præferre caput rebusque salutem ?
Non propter vitam faciunt patrimonia quidam,
Sed vitio cæci propter patrimonia vivunt.

50-59.— *When that was not enough, the mast had to follow. What rashness to incur such perils!*

Jactatur rerum utilium pars maxima: sed nec
Damna levant. Tunc, adversis urgentibus, illuc
Reccidit, ut malum ferro submitteret; ac se
Explicat angustum; discriminis ultima, quando
Præsidia afferimus navem factura minorem.
I nunc et ventis animam committe, dolato
Confisus ligno, digitis a morte remotus
Quatuor aut septem, si sit latissima tæda!
Mox cum reticulis et pane et ventre lagenæ
Aspice sumendas in tempestate secures.

60-80.—*At last when the wind fell, the ship, with a few outspread garments for a sail, managed to pass the heights of Alba Longa and to get into Ostia.*

Sed postquam jacuit planum mare, tempora postquam
Prospera vectoris fatumque valentius Euro
Et pelago; postquam Parcæ meliora benigna
Pensa manu ducunt hilares, et staminis albi
Lanificæ, modica nec multum fortior aura
Ventus adest: inopi miserabilis arte cucurrit
Vestibus extentis et, quod superaverat unum,
Velo prora suo. Jam deficientibus Austris,
Spes vitæ cum sole redit: tum gratus Iulo,
Atque novercali sedes prælata Lavinio,
Conspicitur sublimis apex, cui candida nomen
Scrofa dedit, lætis Phrygibus mirabile sumen,
Et nunquam visis triginta clara mamillis.
Tandem intrat positas inclusa per æquora moles
Tyrrhenamque Pharon porrectaque brachia rursum,

Quæ pelago occurrunt medio longeque relinquunt
Italiam.—Non sic igitur mirabere portus,
Quos natura dedit:—sed trunca puppe magister
Interiora petit, Baianæ pervia cymbæ,
Tuti stagna sinus, gaudent ubi vertice raso
Garrula securi narrare pericula nautæ.

81-90.—*Get ready the garlands then, ye boys; I will follow to the temple, and there will offer incense to the household Jove, and the Lares.*

Ite igitur, pueri, linguis animisque faventes,
Sertaque delubris et farra imponite cultris,
Ac molles ornate focos glebamque virentem!
Jam sequar et, sacro quod præstat rite peracto,
Inde domum repetam, graciles ubi parva coronas
Accipiunt fragili simulacra nitentia cera.
Hic nostrum placabo Jovem, Laribusque paternis
Thura dabo, atque omnes violæ jactabo colores.
Cuncta nitent; longos erexit janua ramos,
Et matutinis operatur festa lucernis.

91-112.—*Don't suspect my motives. Catullus has three young heirs, and is therefore not worth flattering. If it had been Gallitta or Paccius who were in danger, not even an elephant would have been too costly for the legacy-hunters if only they could have got one.*

Nec suspecta tibi sint hæc, Corvine: Catullus,
Pro cujus reditu tot pono altaria, parvos
Tres habet heredes. Libet exspectare, quis ægram
Et claudentem oculos gallinam impendat amico
Tam sterili. Verum hæc nimia est impensa: coturnix
Nulla unquam pro patre cadet. Sentire calorem
Si cœpit locuples Gallitta et Paccius orbi,
Legitime fixis vestitur tota tabellis

Porticus; exsistunt qui promittant hecatomben,
Quatenus hic non sunt nec venales elephanti,
Nec Latio, aut usquam sub nostro sidere talis
Bellua concipitur: sed furva gente petita
Arboribus Rutulis et Turni pascitur agro,
Cæsaris armentum, nulli servire paratum
Privato: siquidem Tyrio parere solebant
Hannibali, et nostris ducibus, regique Molosso,
Horum majores, ac dorso ferre cohortes,
Partem aliquam belli, et euntem in prœlia turrim.
Nulla igitur mora per Novium, mora nulla per Histrum
Pacuvium, quin illud ebur ducatur ad aras,
Et cadat ante Lares Gallittæ victima, sola
Tantis digna Deis et captatoribus horum.

113-128.—*Or another would even offer a slave or a child. Well, long may he enjoy his reward, and his loveless life.*

Alter enim, si concedas mactare, vovebit
De grege servorum magna et pulcherrima quæque
Corpora; vel pueris et frontibus ancillarum
Imponet vittas, et, si qua est nubilis illi
Iphigenia domi, dabit hanc altaribus, etsi
Non sperat tragicæ furtiva piacula cervæ.
Laudo meum civem, nec comparo testamento
Mille rates: nam si Libitinam evaserit æger,
Delebit tabulas, inclusus carcere nassæ,
Post meritum sane mirandum, atque omnia soli
Forsan Pacuvio breviter dabit. Ille superbus
Incedet victis rivalibus. Ergo vides, quam
Grande operæ pretium faciat jugulata Mycenis.
Vivat Pacuvius, quæso, vel Nestora totum;
Possideat, quantum rapuit Nero; montibus aurum
Exæquet; nec amet quemquam, nec ametur ab ullo!

LIBER QUINTUS.

SATIRA XIII.

1-22.—*Evil deeds are their own punishment, Calvinus; though an unjust judge may pass them by. Besides, you can afford this trifling loss; others have endured the same. Ordinary experience should teach you not to get into a rage because a friend has defrauded you of a deposit.*

Exemplo quodcunque malo committitur, ipsi
Displicet auctori. Prima est hæc ultio, quod se
Judice nemo nocens absolvitur, improba quamvis
Gratia fallaci Prætoris vicerit urna.
Quid sentire putas omnes, Calvine, recenti
De scelere et fidei violatæ crimine? Sed nec
Tam tenuis census tibi contigit, ut mediocris
Jacturæ te mergat onus: nec rara videmus,
Quæ pateris. Casus multis hic cognitus, ac jam
Tritus, et e medio fortunæ ductus acervo.
Ponamus nimios gemitus: flagrantior æquo
Non debet dolor esse viri, nec vulnere major.
Tu quamvis levium minimam exiguamque malorum
Particulam vix ferre potes, spumantibus ardens
Visceribus, sacrum tibi quod non reddat amicus
Depositum. Stupet hæc, qui jam post terga reliquit
Sexaginta annos, Fonteio Consule natus.
An nihil in melius tot rerum proficis usu?
Magna quidem, sacris quæ dat præcepta libellis,
Victrix fortunæ sapientia: ducimus autem
Hos quoque felices, qui ferre incommoda vitæ,
Nec jactare jugum, vita didicere magistra.

23-37.—*Good men are few; we live in a corrupt age, when stolen money has a special charm, when perjury is universal.*

Quæ tam festa dies, ut cesset prodere furem,
Perfidiam, fraudes, atque omni ex crimine lucrum
Quæsitum, et partos gladio vel pyxide nummos?
Rari quippe boni: numerus vix est totidem, quot
Thebarum portæ vel divitis ostia Nili.
Nona ætas agitur pejoraque sæcula ferri
Temporibus, quorum sceleri non invenit ipsa
Nomen, et a nullo posuit natura metallo.
Nos hominum Divumque fidem clamore ciemus,
Quanto Fæsidium laudat vocalis agentem
Sportula. Dic, senior bulla dignissime, nescis,
Quas habeat Veneres aliena pecunia? nescis,
Quem tua simplicitas risum vulgo moveat, cum
Exigis a quoquam, ne pejeret et putet ullis
Esse aliquod numen templis aræque rubenti?

38-59.—*In the golden age perhaps it was different, when the gods and the world were young, when reverence was paid to age.*

Quondam hoc indigenæ vivebant more, priusquam
Sumeret agrestem posito diademate falcem
Saturnus fugiens, tunc, cum virguncula Juno,
Et privatus adhuc Idæis Jupiter antris,
Nulla super nubes convivia cælicolarum,
Nec puer Iliacus, formosa nec Herculis uxor
Ad cyathos, et jam siccato nectare tergens
Brachia Vulcanus Liparæa nigra taberna.
Prandebat sibi quisque Deus, nec turba Deorum
Talis, ut est hodie, contentaque sidera paucis
Numinibus miserum urgebant Atlanta minori
Pondere. Nondum aliquis sortitus triste profundi

Imperium, aut Sicula torvus cum conjuge Pluton;
Nec rota, nec Furiæ, nec saxum aut vulturis atri
Pœna; sed infernis hilares sine regibus umbræ.
Improbitas illo fuit admirabilis ævo.
Credebant hoc grande nefas et morte piandum,
Si juvenis vetulo non assurrexerat et si
Barbato cuicumque puer, licet ipse videret
Plura domi fraga et majores glandis acervos.
Tam venerabile erat præcedere quatuor annis,
Primaque par adeo sacræ lanugo senectæ!

60-70.—*Now an honest man is a portent worthy of the Tuscan books.*

Nunc, si depositum non infitietur amicus,
Si reddat veterem cum tota ærugine follem,
Prodigiosa fides et Tuscis digna libellis,
Quæque coronata lustrari debeat agna.
Egregium sanctumque virum si cerno, bimembri
Hoc monstrum puero aut miranti sub aratro
Piscibus inventis et fetæ comparo mulæ,
Sollicitus, tamquam lapides effuderit imber,
Examenque apium longa consederit uva
Culmine delubri, tamquam in mare fluxerit amnis
Gurgitibus miris et lactis vortice torrens.

71-85.—*What if others have lost twenty times as much as you? Why not? There is no oath men will not take, falsely but without a blush.*

Intercepta decem quereris sestertia fraude
Sacrilega? Quid si bis centum perdidit alter
Hoc arcana modo? majorem tertius illa
Summam, quam patulæ vix ceperat angulus arcæ?

Tam facile et pronum est superos contemnere testes,
Si mortalis idem nemo sciat! Aspice, quanta
Voce neget; quæ sit ficti constantia vultus.
Per solis radios Tarpeiaque fulmina jurat,
Et Martis frameam et Cirrhæi spicula vatis,
Per calamos venatricis pharetramque puellæ
Perque tuum, pater Ægæi Neptune, tridentem:
Addit et Herculeos arcus hastamque Minervæ,
Quidquid habent telorum armamentaria cæli.
Si vero et pater est, "Comedam," inquit, "flebile nati
Sinciput elixi Pharioque madentis aceto."

86-89.—*Some do it because they believe in no gods at all.*

Sunt in Fortunæ qui casibus omnia ponunt,
Et nullo crédunt mundum rectore moveri,
Natura volvente vices et lucis et anni,
Atque ideo intrepidi quæcunque altaria tangunt.

90-99.—*Others will bear any punishments the gods like to inflict, so they may keep their ill-gotten gain.*

Est alius metuens, ne crimen pœna sequatur:
Hic putat esse Deos et pejerat, atque ita secum:
"Decernat, quodcumque volet, de corpore nostro
Isis, et irato feriat mea lumina sistro,
Dummodo vel cæcus teneam, quos abnego, nummos.
Et phthisis et vomicæ putres et dimidium crus
Sunt tanti. Pauper locupletem optare podagram
Nec dubitet Ladas, si non eget Anticyra nec
Archigene. Quid enim velocis gloria plantæ
Præstat, et esuriens Pisææ ramus olivæ?

100-108.—*Besides, divine vengeance is slow: sometimes it never comes at all.*

Ut sit magna, tamen certe lenta ira Deorum est.
Si curant igitur cunctos punire nocentes,
Quando ad me venient? sed et exorabile numen
Fortasse experiar: solet his ignoscere. Multi
Committunt eadem diverso crimina fato:
Ille crucem sceleris pretium tulit, hic diadema."
Sic animum diræ trepidum formidine culpæ
Confirmant. Tunc te sacra ad delubra vocantem
Præcedit, trahere immo ultro ac vexare paratus.

109-119.—*And so their boldness is taken for confidence, and your appeals to Jove to punish such barefaced perjury produce no response.*

Nam cum magna malæ superest audacia causæ,
Creditur a multis fiducia. Mimum agit ille,
Urbani qualem fugitivus scurra Catulli:
Tu miser exclamas, ut Stentora vincere possis,
Vel potius, quantum Gradivus Homericus: "Audis,
Jupiter, hæc, nec labra moves, cum mittere vocem
Debueris vel marmoreus vel aeneus? aut cur
In carbone tuo charta pia thura soluta
Ponimus, et sectum vituli jecur albaque porci
Omenta? Ut video, nullum discrimen habendum est
Effigies inter vestras statuamque Vagelli."

120-142.—*Just listen to common-sense; for your trouble is too small for the consolation of philosophy; look around, and see the numberless cases worse than your own. Must others suffer and you be exempt?*

Accipe quæ contra valeat solatia ferre,
Et qui nec Cynicos, nec Stoica dogmata legit

A Cynicis tunica distantia, non Epicurum
Suspicit exigui lætum plantaribus horti.
Curentur dubii medicis majoribus ægri:
Tu venam vel discipulo committe Philippi.
Si nullum in terris tam detestabile factum
Ostendis, taceo; nec pugnis cædere pectus
Te veto, nec plana faciem contundere palma
Quandoquidem accepto claudenda est janua damno.
Et majore domus gemitu, majore tumultu
Planguntur nummi, quam funera. Nemo dolorem
Fingit in hoc casu, vestem diducere summam
Contentus, vexare oculos humore coacto.
Ploratur lacrimis amissa pecunia veris.
Sed si cuncta vides simili fora plena querela,
Si, deciens lectis diversa parte tabellis,
Vana supervacui dicunt chirographa ligni,
Arguit ipsorum quos littera gemmaque princeps
Sardonychum, loculis quæ custoditur eburnis:
Ten', o delicias, extra communia censes
Ponendum? Quî tu gallinæ filius albæ,
Nos viles pulli nati infelicibus ovis?

143-161.—*Look at the robberies, the incendiarism, the sacrilege, the poisonings, the parricides; spend a few days at the court of the Præfectus Urbis, and then lament your own case if you dare.*

Rem pateris modicam et mediocri bile ferendam,
Si flectas oculos majora ad crimina. Confer
Conductum latronem, incendia sulfure cœpta
Atque dolo, primos cum janua colligit ignes:
Confer et hos, veteris qui tollunt grandia templi
Pocula adorandæ robiginis et populorum

Dona vel antiquo positas a rege coronas.
Hæc ibi si non sunt, minor exstat sacrilegus, qui
Radat inaurati femur Herculis et faciem ipsam
Neptuni, qui bracteolam de Castore ducat;
An dubitet, solitus totum conflare Tonantem?
Confer et artifices mercatoremque veneni
Et deducendum corio bovis in mare, cum quo
Clauditur adversis innoxia simia fatis.
Hæc quota pars scelerum, quæ custos Gallicus urbis
Usque a Lucifero, donec lux occidat, audit?
Humani generis mores tibi nosse volenti
Sufficit una domus. Paucos consume dies, et
Dicere te miserum, postquam illinc veneris, aude.

162-173.—*No one wonders at the goître among the Alps; no one laughs at the pigmies in Thrace; nor should any one complain of dishonesty at Rome.*

Quis tumidum guttur miratur in Alpibus? aut quis
In Meroe crasso majorem infante mamillam?
Cærula quis stupuit Germani lumina, flavam
Cæsariem et madido torquentem cornua cirro?
Nempe quod hæc illis natura est omnibus una.
Ad subitas Thracum volucres nubemque sonoram
Pygmæus parvis currit bellator in armis:
Mox impar hosti raptusque per aera curvis
Unguibus a sæva fertur grue. Si videas hoc
Gentibus in nostris, risu quatiare: sed illic,
Quamquam eadem assidue spectentur prœlia, ridet
Nemo, ubi tota cohors pede non est altior uno.

174-198.—"*Shall perjury, then, go unpunished? Revenge is sweet.*" *Ah! but Chrysippus would not say that, nor*

Socrates: revenge marks the petty spirit. Besides, there is the punishment of conscience which never fails.

"Nullane perjuri capitis fraudisque nefandæ
Pœna erit?" Abreptum crede hunc graviore catena
Protinus, et nostro (quid plus velit ira?) necari
Arbitrio: manet illa tamen jactura, nec unquam
Depositum tibi sospes erit: sed corpore trunco
Invidiosa dabit minimus solatia sanguis:
'At vindicta bonum vita jucundius ipsa.'
Nempe hoc indocti, quorum præcordia nullis
Interdum aut levibus videas flagrantia causis.
Quantulacunque adeo est occasio, sufficit iræ:
Chrysippus non dicet idem nec mite Thaletis
Ingenium dulcique senex vicinus Hymetto,
Qui partem acceptæ sæva inter vincla cicutæ
Accusatori nollet dare. Plurima felix
Paullatim vitia atque errores exuit omnes,
Prima docet rectum Sapientia: quippe minuti
Semper et infirmi est animi exiguique voluptas
Ultio. Continuo sic collige, quod vindicta
Nemo magis gaudet, quam femina. Cur tamen hos tu
Evasisse putes, quos diri conscia facti
Mens habet attonitos et surdo verbere cædit
Occultum quatiente animo tortore flagellum?
Pœna autem vehemens ac multo sævior illis,
Quas et Cædicius gravis invenit aut Rhadamanthus,
Nocte dieque suum gestare in pectore testem.

199-208.—*Remember the Spartan who was punished because he merely meditated a dishonest act.*

Spartano cuidam respondit Pythia vates:—
Haud impunitum quondam fore, quod dubitaret

Depositum retinere et fraudem jure tueri
Jurando: quærebat enim, quæ numinis esset
Mens et an hoc illi facinus suaderet Apollo?
Reddidit ergo, metu, non moribus; et tamen omnem
Vocem adyti dignam templo veramque probavit
Exstinctus tota pariter cum prole domoque
Et, quamvis longa deductis gente, propinquis.
Has patitur pœnas peccandi sola voluntas.

209-236.—*A bad conscience gives a man no peace, no enjoyment of food or drink, no rest in sleep; he trembles at every clap of thunder, believes every sickness is sent to punish him, and yet he dare not offer a sacrifice to the offended gods.*

Nam scelus intra se tacitum qui cogitat ullum,
Facti crimen habet. "Cedo, si conata peregit?"
Perpetua anxietas nec mensæ tempore cessat,
Faucibus, ut morbo, siccis interque molares
Difficili crescente cibo: sed vina misellus
Exspuit; Albani veteris pretiosa senectus
Displicet; ostendas melius, densissima ruga
Cogitur in frontem, velut acri ducta Falerno.
Nocte brevem si forte indulsit cura soporem,
Et toto versata toro jam membra quiescunt:
Continuo templum et violati numinis aras
Et, quod præcipuis mentem sudoribus urget,
Te videt in somnis; tua sacra et major imago
Humana turbat pavidum cogitque fateri.
Hi sunt, qui trepidant et ad omnia fulgura pallent,
Cum tonat, exanimes primo quoque murmure cæli;
Non quasi fortuitus, nec ventorum rabie, sed
Iratus cadat in terras et judicet ignis.

Illa nihil nocuit, cura graviore timetur
Proxima tempestas, velut hoc dilata sereno.
Præterea, lateris vigili cum febre dolorem
Si cœpere pati, missum ad sua corpora morbum
Infesto credunt a numine; saxa Deorum
Hæc et tela putant. Pecudem spondere sacello
Balantem et laribus cristam promittere galli
Non audent: quid enim sperare nocentibus ægris
Concessum? vel quæ non dignior hostia vita?

236-249.—*Nor can he stop in his career of crime; you will have the satisfaction of one day seeing him an exile or a prisoner.*

Mobilis et varia est ferme natura malorum.
Cum scelus admittunt, superest constantia: quid fas
Atque nefas, tandem incipiunt sentire peractis
Criminibus. Tamen ad mores natura recurrit
Damnatos, fixa et mutari nescia. Nam quis
Peccandi finem posuit sibi? quando recepit
Ejectum semel attrita de fronte ruborem?
Quisnam hominum est, quem tu contentum videris uno
Flagitio? Dabit in laqueum vestigia noster
Perfidus et nigri patietur carceris uncum,
Aut maris Ægæi rupem scopulosque frequentes
Exsulibus magnis. Pœna gaudebis amara
Nominis invisi tandemque fatebere lætus,
Nec surdum, nec Tiresian quemquam esse Deorum.

SATIRA XIV.

1-30.—*There are many faults, Fuscinus, which children learn from their parents, such as gambling, gluttony, cruelty, intrigue.*

Plurima sunt, Fuscine, et fama digna sinistra
Et nitidis maculam hæsuram figentia rebus,
Quæ monstrant ipsi pueris traduntque parentes.
Si damnosa senem juvat alea, ludit et heres
Bullatus, parvoque eadem movet arma fritillo.
Nec melius de se cuiquam sperare propinquo
Concedet juvenis, qui radere tubera terræ,
Boletum condire et eodem jure natantes
Mergere ficedulas didicit, nebulone parente
Et cana monstrante gula. Cum septimus annus
Transierit puero, nondum omni dente renato,
Barbatos licet admoveas mille inde magistros,
Hinc totidem, cupiet lauto cenare paratu
Semper, et a magna non degenerare culina.
Mitem animum et mores modicis erroribus æquos
Præcipit, atque animas servorum et corpora nostra
Materia constare putat paribusque elementis:
An sævire docet Rutilus, qui gaudet acerbo
Plagarum strepitu et nullam Sirena flagellis
Comparat, Antiphates trepidi Laris ac Polyphemus,
Tum felix, quotiens aliquis tortore vocato
Uritur ardenti duo propter lintea ferro?
Quid suadet juveni lætus stridore catenæ,
Quem mire afficiunt inscripta ergastula, carcer
Rusticus? Exspectas, ut non sit adultera Largæ

Filia, quæ nunquam maternos dicere mœchos
Tam cito, nec tanto poterit contexere cursu,
Ut non ter deciens respiret? Conscia matri
Virgo fuit: ceras nunc hac dictante pusillas
Implet, et ad mœchum dat eisdem ferre cinædis.

31-43.—*This is nature's law, and few, indeed, are made of such clay as to avoid pollution from evil examples; the bad you find everywhere, the good seldom.*

Sic natura jubet: velocius et citius nos
Corrumpunt vitiorum exempla domestica, magnis
Cum subeant animos auctoribus. Unus et alter
Forsitan hæc spernant juvenes, quibus arte benigna
Et meliore luto finxit præcordia Titan:
Sed reliquos fugienda patrum vestigia ducunt,
Et monstrata diu veteris trahit orbita culpæ.
Abstineas igitur damnandis: hujus enim vel
Una potens ratio est, ne crimina nostra sequantur
Ex nobis geniti: quoniam dociles imitandis
Turpibus ac pravis omnes sumus, et Catilinam
Quocunque in populo videas, quocunque sub axe:
Sed nec Brutus erit, Bruti nec avunculus usquam.

44-58.—*Keep far from the young whatever can corrupt them, otherwise they will follow your examples only too faithfully, and then with what face can you rebuke them?*

Nil dictu fœdum visuque hæc limina tangat,
Intra quæ puer est. Procul hinc, procul inde puellæ
Lenonum et cantus pernoctantis parasiti.
Maxima debetur puero reverentia. Si quid
Turpe paras, ne tu pueri contempseris annos:
Sed peccaturo obsistat tibi filius infans.
Nam si quid dignum Censoris fecerit ira

Quandoque, et similem tibi se non corpore tantum
Nec vultu dederit, morum quoque filius, et qui
Omnia deterius tua per vestigia peccet:
Corripies nimirum et castigabis acerbo
Clamore ac post hæc tabulas mutare parabis.
Unde tibi frontem libertatemque parentis,
Cum facias pejora senex vacuumque cerebro
Jam pridem caput hoc ventosa cucurbita quærat?

59-69.—*You take great care to make your house clean and tidy when you expect a guest: will you not, for the sake of your son, keep it pure from vice?*

Hospite venturo, cessabit nemo tuorum.
"Verre pavimentum, nitidas ostende columnas,
Arida cum tota descendat aranea tela;
Hic leve argentum, vasa aspera tergeat alter:"
Vox domini furit instantis virgamque tenentis.
Ergo miser trepidas, ne stercore fœda canino
Atria displiceant oculis venientis amici,
Nec perfusa luto sit porticus; et tamen uno
Semodio scobis hæc emendat servulus unus:
Illud non agitas, ut sanctam filius omni
Aspiciat sine labe domum vitioque carentem?

70-85.—*If you train him well, your son may be a blessing to his country; but as surely as young animals follow the habits of their species, so certainly will he be what your example makes him.*

Gratum est, quod patriæ civem populoque dedisti,
Si facis, ut patriæ sit idoneus, utilis agris,
Utilis et bellorum et pacis rebus agendis.
Plurimum enim intererit, quibus artibus et quibus hunc tu
Moribus instituas. Serpente ciconia pullos

Nutrit et inventa per devia rura lacerta :
Illi eadem sumptis quærunt animalia pinnis.
Vultur, jumento et canibus crucibusque relictis,
Ad fetus properat, partemque cadaveris affert.
Hic est ergo cibus magni quoque vulturis et se
Pascentis, propria cum jam facit arbore nidos.
Sed leporem aut capream famulæ Jovis et generosæ
In saltu venantur aves : hic præda cubili
Ponitur : inde autem cum se matura levabit
Progenies stimulante fame, festinat ad illam,
Quam primum prædam rupto gustaverat ovo.

86-95.—*Cetronius wastes his substance in building numerous villas ; his son ruins himself with building still more costly ones.*

Ædificator erat Cetronius et modo curvo
Litore Caietæ, summa nunc Tiburis arce,
Nunc Prænestinis in montibus alta parabat
Culmina villarum, Græcis longeque petitis
Marmoribus, vincens Fortunæ atque Herculis ædem,
Ut spado vincebat Capitolia nostra Posides.
Dum sic ergo habitat Cetronius, imminuit rem,
Fregit opes, nec parva tamen mensura relictæ
Partis erat : totam hanc turbavit filius amens,
Dum meliore novas attollit marmore villas.

96-106.—*Another man leans to the superstitions of the Jews ; his son becomes a proselyte, and despises all laws but those of Moses.*

Quidam sortiti metuentem sabbata patrem,
Nil præter nubes et cæli numen adorant,
Nec distare putant humana carne suillam,
Qua pater abstinuit ; mox et præputia ponunt :

Romanas autem soliti contemnere leges,
Judaicum ediscunt et servant ac metuunt jus,
Tradidit arcano quodcunque volumine Moyses:
'Non monstrare vias, eadem nisi sacra colenti,
Quæsitum ad fontem solos deducere verpos.'
Sed pater in causa, cui septima quæque fuit lux
Ignava, et partem vitæ non attigit ullam.

107-122.—*The only fault which must actually be taught to the young is avarice; and it is a lesson which fathers teach only too readily.*

Sponte tamen juvenes imitantur cetera: solam
Inviti quoque avaritiam exercere jubentur.
Fallit enim vitium specie virtutis et umbra,
Cum sit triste habitu vultuque et veste severum.
Nec dubie tamquam frugi laudatur avarus,
Tamquam parcus homo, et rerum tutela suarum
Certa magis, quam si fortunas servet easdem
Hesperidum serpens aut Ponticus. Adde quod hunc, de
Quo loquor, egregium populus putat acquirendi
Artificem: quippe his crescunt patrimonia fabris.
Sed crescunt quocunque modo majoraque fiunt
Incude assidua semperque ardente camino.
Et pater ergo animi felices credit avaros,
Qui miratur opes, qui nulla exempla beati
Pauperis esse putat: juvenes hortatur, ut illam
Ire viam pergant, et eidem incumbere sectæ.

123-137.—*First, petty acts of meanness and stinginess are taught; stinting slaves, putting by stale provisions.*

Sunt quædam vitiorum elementa: his protinus illos
Imbuit et cogit minimas ediscere sordes.

Mox acquirendi docet insatiabile votum.
Servorum ventres modio castigat iniquo,
Ipse quoque esuriens: neque enim omnia sustinet unquam
Mucida cærulei panis consumere frusta,
Hesternum solitus medio servare minutal
Septembri, nec non differre in tempora cenæ
Alterius conchem æstivam cum parte lacerti
Signatam, vel dimidio putrique siluro,
Filaque sectivi numerata includere porri.
Invitatus ad hæc aliquis de ponte negabit.
Sed quo divitias hæc per tormenta coactas,
Cum furor haud dubius, cum sit manifesta phrenesis,
Ut locuples moriaris, egentis vivere fato?

138-155.—*Then villa is added to villa, field to field; or if the owners will not sell, you let your oxen into their crops.*

Interea pleno cum turget sacculus ore,
Crescit amor nummi, quantum ipsa pecunia crevit;
Et minus hanc optat qui non habet. Ergo paratur
Altera villa tibi, cum rus non sufficit unum,
Et proferre libet fines, majorque videtur
Et melior vicina seges: mercaris et hanc et
Arbusta et densa montem qui canet oliva.
Quorum si pretio dominus non vincitur ullo,
Nocte boves macri lassoque famelica collo
Jumenta ad virides hujus mittuntur aristas;
Nec prius inde domum, quam tota novalia sævos
In ventres abeant, ut credas falcibus actum.
Dicere vix possis, quam multi talia plorent,
Et quot venales injuria fecerit agros.
Sed qui sermones! quam fœdæ buccina famæ!—
"Quid nocet hoc?" inquit. "Tunicam mihi malo lupini,

Quam si me toto laudet vicinia pago,
Exigui ruris paucissima farra secantem."—

156-160.—*You may own as much land as all Rome had under Tatius, but will that exempt you from old age or death?*

Scilicet et morbis et debilitate carebis,
Et luctum et curam effugies, et tempora vitæ
Longa tibi post hæc fato meliore dabuntur,
Si tantum culti solus possederis agri,
Quantum sub Tatio populus Romanus arabat.

161-171.—*Two jugera were given to our veteran soldiers, and on this they supported their whole families.*

Mox etiam fractis ætate ac Punica passis
Prœlia, vel Pyrrhum immanem, gladiosque Molossos,
Tandem pro multis vix jugera bina dabantur
Vulneribus. Merces hæc sanguinis atque laboris
Nullis visa unquam meritis minor, aut ingratæ
Curta fides patriæ. Saturabat glebula talis
Patrem ipsum turbamque casæ, qua feta jacebat
Uxor, et infantes ludebant quatuor, unus
Vernula, tres domini: sed magnis fratribus horum
A scrobe vel sulco redeuntibus, altera cena
Amplior et grandes fumabant pultibus ollæ.

172-178.—*Now it would not be enough for a garden. Avarice is the most prolific source of crime.*

Nunc modus hic agri nostro non sufficit horto.
Inde fere scelerum causæ; nec plura venena
Miscuit, aut ferro grassatur sæpius ullum
Humanæ mentis vitium, quam sæva cupido
Immodici census: nam dives qui fieri vult,

Et cito vult fieri. Sed quæ reverentia legum,
Quis metus aut pudor est unquam properantis avari?

179-188.—*Listen rather to the advice of the Sabellian parent to his sons.*

"Vivite contenti casulis et collibus istis,
O pueri!" Marsus dicebat et Hernicus olim
Vestinusque senex; "panem quæramus aratro,
Qui satis est mensis: laudant hoc numina ruris,
Quorum ope et auxilio gratæ post munus aristæ
Contingunt homini veteris fastidia quercus.
Nil vetitum fecisse volet, quem non pudet alto
Per glaciem perone tegi; qui summovet Euros
Pellibus inversis. Peregrina ignotaque nobis
Ad scelus atque nefas, quæcunque est, purpura ducit."—

189-207.—*In these days fathers urge their sons to put money in their purse; as lawyers, as centurions, as leather-sellers, or in any other unsavoury trade.*

Hæc illi veteres præcepta minoribus: at nunc
Post finem autumni media de nocte supinum
Clamosus juvenem pater excitat: "Accipe ceras,
Scribe, puer, vigila, causas age, perlege rubras
Majorum leges, aut vitem posce libello.
Sed caput intactum buxo naresque pilosas
Annotet, et grandes miretur Lælius alas.
Dirue Maurorum attegias, castella Brigantum,
Ut locupletem aquilam tibi sexagesimus annus
Afferat: aut, longos castrorum ferre labores
Si piget, et trepidum solvunt tibi cornua ventrem
Cum lituis audita, pares quod vendere possis
Pluris dimidio, nec te fastidia mercis
Ullius subeant ablegandæ Tiberim ultra,

Neu credas ponendum aliquid discriminis inter
Unguenta et corium. Lucri bonus est odor ex re
Qualibet. Illa tuo sententia semper in ore
Versetur, Dis atque ipso Jove digna, poetæ:
Unde habeas, quærit nemo: sed oportet habere."—

208-223.—*These are the lessons crawling boys are taught and lisping girls. Yes, and they will pass you in your own acts. Your son will be a false witness before he shaves his beard, and alas for the wife who brings him any dower!—her days are numbered.*

Hoc monstrant vetulæ pueris repentibus assæ;
Hoc discunt omnes ante alpha et beta puellæ.
Talibus instantem monitis quemcunque parentem
Sic possem affari: "Dic, o vanissime, quis te
Festinare jubet? meliorem præsto magistro
Discipulum. Securus abi: vinceris, ut Ajax
Præteriit Telamonem, ut Pelea vicit Achilles.
Parcendum est teneris: nondum implevere medullas
Maturæ mala nequitiæ. Cum pectere barbam
Cœperit, et longi mucronem admittere cultri,
Falsus erit testis, vendet perjuria summa
Exigua, et Cereris tangens aramque pedemque.
Elatam jam crede nurum, si limina vestra
Mortifera cum dote subit. Quibus illa premetur
Per somnum digitis! nam quæ terraque marique
Acquirenda putas, brevior via conferet illi.
Nullus enim magni sceleris labor."

224-232.—*Do you say you never taught him this? Yes, you started the chariot, though to stop it is beyond your power.*

"Hæc ego nunquam
Mandavi," dices olim, "nec talia suasi."
Mentis causa malæ tamen est et origo penes te.

Nam quisquis magni census præcepit amorem
Et lævo monitu pueros producit avaros,
[Et qui per fraudes patrimonia conduplicare]
Dat libertatem, et totas effundit habenas
Curriculo: quem si revoces, subsistere nescit,
Et te contempto rapitur metisque relictis.

233-245.—*When you teach your son to love riches, which you yourself love better than the Decii loved Rome or Menœceus Thebes, you have kindled a spark which you cannot extinguish.*

Nemo satis credit tantum delinquere, quantum
Permittas: adeo indulgent sibi latius ipsi.
Cum dicis juveni, stultum, qui donet amico,
Qui paupertatem levet attollatque propinqui;
Et spoliare doces et circumscribere et omni
Crimine divitias acquirere, quarum amor in te,
Quantus erat patriæ Deciorum in pectore, quantum
Dilexit Thebas, si Græcia vera, Menœceus:
In quorum sulcis legiones dentibus anguis
Cum clypeis nascuntur, et horrida bella capessunt
Continuo, tamquam et tubicen surrexerit una.
Ergo ignem, cujus scintillas ipse dedisti,
Flagrantem late et rapientem cuncta videbis.

246-255.—*Take care that you do not yourself stand in your son's way; parents and kings should always have antidotes at hand against poison.*

Nec tibi parcetur misero, trepidumque magistrum
In cavea magno fremitu leo tollet alumnus.
Nota mathematicis genesis tua: sed grave tardas
Exspectare colus. Morieris stamine nondum
Abrupto. Jam nunc obstas et vota moraris,
Jam torquet juvenem longa et cervina senectus.

Ocius Archigenen quære atque eme quod Mithridates
Composuit, si vis aliam decerpere ficum
Atque alias tractare rosas. Medicamen habendum est,
Sorbere ante cibum quod debeat et pater et rex.

256-264.—*The sight of the avaricious man risking his life for money is more exciting than the theatre, more absorbing than the games.*

Monstro voluptatem egregiam, cui nulla theatra,
Nulla æquare queas prætoris pulpita lauti,
Si spectes, quanto capitis discrimine constent
Incrementa domus, ærata multus in arca
Fiscus, et ad vigilem ponendi Castora nummi,
Ex quo Mars Ultor galeam quoque perdidit, et res
Non potuit servare suas. Ergo omnia Floræ
Et Cereris licet et Cybeles aulæa relinquas:
Tanto majores humana negotia ludi.

265-283.—*What are the risks of the tight-rope to your ventures in your Cilician ship? Every sea is crowded with seekers for gain.*

An magis oblectant animum jactata petauro
Corpora, quique solet rectum descendere funem,
Quam tu, Corycia semper qui puppe moraris
Atque habitas, Coro semper tollendus et Austro,
Perditus ac vilis sacci mercator olentis,
Qui gaudes pingue antiquæ de litore Cretæ
Passum, et municipes Jovis advexisse lagenas?
Hic tamen ancipiti figens vestigia planta
Victum illa mercede parat brumamque famemque
Illa reste cavet: tu propter mille talenta
Et centum villas temerarius. Aspice portus
Et plenum magnis trabibus mare; plus hominum est jam

In pelago; veniet classis, quocunque vocarit
Spes lucri, nec Carpathium Gætulaque tantum
Æquora transiliet, sed, longe Calpe relicta,
Audiet Herculeo stridentem gurgite solem.
Grande operæ pretium est, ut tenso folle reverti
Inde domum possis, tumidaque superbus aluta,
Oceani monstra et juvenes vidisse marinos.

284-302.—*Madness has diverse forms; one is an Orestes, another an Ajax; but the rash shipowner is as mad as any of them.*

Non unus mentes agitat furor. Ille sororis
In manibus vultu Eumenidum terretur et igni,
Hic bove percusso mugire Agamemnona credit
Aut Ithacum. Parcat tunicis licet atque lacernis,
Curatoris eget qui navem mercibus implet
Ad summum latus, et tabula distinguitur unda,
Cum sit causa mali tanti et discriminis hujus
Concisum argentum in titulos faciesque minutas.
Occurrunt nubes et fulgura: "solvite funem,"
Frumenti dominus clamat piperisque coempti;
"Nil color hic cæli, nil fascia nigra minatur;
Æstivum tonat." Infelix hac forsitan ipsa
Nocte cadet fractis trabibus, fluctuque premetur
Obrutus, et zonam læva morsuque tenebit.
Sed cujus votis modo non suffecerat aurum,
Quod Tagus et rutila volvit Pactolus arena,
Frigida sufficient velantes inguina panni
Exiguusque cibus, mersa rate naufragus assem
Dum rogat, et picta se tempestate tuetur.

303-314.—*And what anxiety in keeping what you have won! Look at Licinus with his fire-buckets! how much securer was Diogenes in his tub!*

Tantis parta malis cura majore metuque
Servantur. Misera est magni custodia census.
Dispositis prædives hamis vigilare cohortem
Servorum noctu Licinus jubet, attonitus pro
Electro signisque suis Phrygiaque columna,
Atque ebore et lata testudine. Dolia nudi
Non ardent Cynici: si fregeris, altera fiet
Cras domus, aut eadem plumbo commissa manebit.
Sensit Alexander, testa cum vidit in illa
Magnum habitatorem, quanto felicior hic, qui
Nil cuperet, quam qui totum sibi posceret orbem,
Passurus gestis æquanda pericula rebus.

315-331.—*My advice is, Get enough to support life and no more; or if that will not do, get the equestrian income, or even double that; if you want more, the wealth of Crœsus would not satisfy you.*

Nullum numen habes, si sit Prudentia: nos te,
Nos facimus, Fortuna, Deam. Mensura tamen quæ
Sufficiat census, si quis me consulat, edam:
In quantum sitis atque fames et frigora poscunt,
Quantum, Epicure, tibi parvis suffecit in hortis,
Quantum Socratici ceperunt ante penates.
Nunquam aliud Natura, aliud Sapientia dicit.
Acribus exemplis videor te claudere? Misce
Ergo aliquid nostris de moribus: effice summam,
Bis septem ordinibus quam lex dignatur Othonis.
Hæc quoque si rugam trahit extenditque labellum:
Sume duos Equites, fac tertia quadringenta.
Si nondum implevi gremium, si panditur ultra:

Nec Crœsi fortuna unquam, nec Persica regna
Sufficient animo, nec divitiæ Narcissi,
Indulsit Cæsar cui Claudius omnia, cujus
Paruit imperiis, uxorem occidere jussus.

SATIRA XV.

1-8.—*Who does not know of the superstitions of Egypt: how one part worships the crocodile, another the ibis or the ape, or the dog or the cat?*

Quis nescit, Volusi Bithynice, qualia demens
Ægyptus portenta colat? Crocodilon adorat
Pars hæc; illa pavet saturam serpentibus ibin.
Effigies sacri nitet aurea cercopitheci,
Dimidio magicæ resonant ubi Memnone chordæ,
Atque vetus Thebe centum jacet obruta portis.
Illic aeluros, hic piscem fluminis, illic
Oppida tota canem venerantur, nemo Dianam.

9-26.—*Others will not touch the leek or the kid. Human flesh, however, they will eat,—a thing more strange and horrible than the stories of Læstrygones and Cyclopes which the Ithacan king tried to pass off on the Phæacians.*

Porrum et cæpe nefas violare et frangere morsu.
O sanctas gentes, quibus hæc nascuntur in hortis
Numina! Lanatis animalibus abstinet omnis
Mensa; nefas illic fetum jugulare capellæ:
Carnibus humanis vesci licet. Attonito cum
Tale super cenam facinus narraret Ulixes
Alcinoo, bilem aut risum fortasse quibusdam
Moverat, ut mendax aretalogus. "In mare nemo

Hunc abicit, sæva dignum veraque Charybdi,
Fingentem immanes Læstrygonas atque Cyclopas?
Nam citius Scyllam vel concurrentia saxa
Cyaneis, plenos et tempestatibus utres
Crediderim, aut tenui percussum verbere Circes
Et cum remigibus grunnisse Elpenora porcis.
Tam vacui capitis populum Phæaca putavit?"
Sic aliquis merito nondum ebrius et minimum qui
De Corcyræa temetum duxerat urna:
Solus enim hoc Ithacus nullo sub teste canebat.

27-32.—*We have a recent tale to tell, and a true one, though too horrible for any tragedy.*

Nos miranda quidem, sed nuper consule Junco
Gesta super calidæ referemus mœnia Copti,
Nos vulgi scelus et cunctis graviora cothurnis.
Nam scelus, a Pyrrha quamquam omnia syrmata volvas,
Nullus apud tragicos populus facit. Accipe, nostro
Dira quod exemplum feritas produxerit ævo.

33-52.—*There is an ancient feud between two cities, Ombi and Tentyra, caused by difference of religion. The former were holding a festival; the latter seized the opportunity to attack them amid their revels and intoxication.*

Inter finitimos vetus atque antiqua simultas,
Immortale odium et nunquam sanabile vulnus
Ardet adhuc, Ombos et Tentyra. Summus utrimque
Inde furor vulgo, quod numina vicinorum
Odit uterque locus, cum solos credat habendos
Esse Deos, quos ipse colit. Sed tempore festo
Alterius populi rapienda occasio cunctis
Visa inimicorum primoribus ac ducibus, ne
Lætum hilaremque diem, ne magnæ gaudia cenæ

Sentirent, positis ad templa et compita mensis
Pervigilique toro, quem nocte ac luce jacentem
Septimus interdum sol invenit. Horrida sane
Ægyptus: sed luxuria, quantum ipse notavi,
Barbara famoso non cedit turba Canopo.
Adde, quod et facilis victoria de madidis et
Blæsis atque mero titubantibus. Inde virorum
Saltatus nigro tibicine, qualiacunque
Unguenta et flores multæque in fronte coronæ:
Hinc jejunum odium. Sed jurgia prima sonare
Incipiunt animis ardentibus: hæc tuba rixæ.

53-71.—*At first the unarmed hand does duty for a weapon; then stones are used, such as the puny mortals of to-day can wield.*

Dein clamore pari concurritur, et vice teli
Sævit nuda manus: paucæ sine vulnere malæ;
Vix cuiquam aut nulli toto certamine nasus
Integer. Aspiceres jam cuncta per agmina vultus
Dimidios, alias facies et hiantia ruptis
Ossa genis, plenos oculorum sanguine pugnos.
Ludere se credunt ipsi tamen et pueriles
Exercere acies, quod nulla cadavera calcent:
Et sane quo tot rixantis millia turbæ,
Si vivunt omnes? Ergo acrior impetus, et jam
Saxa inclinatis per humum quæsita lacertis
Incipiunt torquere, domestica seditioni
Tela; nec hunc lapidem, quales et Turmus et Ajax
Vel quo Tydides percussit pondere coxam
Æneæ; sed quem valeant emittere dextræ
Illis dissimiles et nostro tempore natæ.
Nam genus hoc vivo jam decrescebat Homero.

Terra malos homines nunc educat atque pusillos:
Ergo Deus, quicunque aspexit, ridet et odit.

72-92.—*The Tentyrites begin to flee; one of them slips and is caught; and then, horrible to say, the conquerors cut him into pieces and devour his flesh raw. I congratulate the fire that it at least escaped pollution.*

A diverticulo repetatur fabula. Postquam
Subsidiis aucti, pars altera promere ferrum
Audet, et infestis pugnam instaurare sagittis:
Terga fuga celeri præstant instantibus Ombis
Qui vicina colunt umbrosæ Tentyra palmæ.
Labitur hinc quidam, nimia formidine cursum
Præcipitans, capiturque: ast illum in plurima sectum
Frusta et particulas, ut multis mortuus unus
Sufficeret, totum corrosis ossibus edit
Victrix turba: nec ardenti decoxit aeno
Aut verubus: longum usque adeo tardumque putavit
Exspectare focos, contenta cadavere crudo.
Hic gaudere libet, quod non violaverit ignem,
Quem summa cæli raptum de parte Prometheus
Donavit terris. Elemento gratulor et te
Exsultare reor. Sed qui mordere cadaver
Sustinuit, nil unquam hac carne libentius edit.
Nam scelere in tanto ne quæras et dubites, an
Prima voluptatem gula senserit. Ultimus autem,
Qui stetit absumpto jam toto corpore, ductis
Per terram digitis, aliquid de sanguine gustat.

93-112.—*The Vascones are said to have eaten human flesh; but that was in the extremity of a siege, and, though now Greek philosophy perhaps has penetrated the whole globe, in those*

days the rough Cantabrian could hardly know that Zeno would have disapproved their act.

Vascones, hæc fama est, alimentis talibus olim
Produxere animas: sed res diversa, sed illic
Fortunæ invidia est bellorumque ultima, casus
Extremi, longæ dira obsidionis egestas.
Hujus enim, quod nunc agitur, miserabile debet
Exemplum esse cibi: sicut modo dicta mihi gens
Post omnes herbas, post cuncta animalia, quidquid
Cogebat vacui ventris furor, hostibus ipsis
Pallorem ac maciem et tenues miserantibus artus,
Membra aliena fame lacerabant, esse parati
Et sua. Quisnam hominum veniam dare, quisve Deorum
Ventribus abnuerit dira atque immania passis,
Et quibus illorum poterant ignoscere manes,
Quorum corporibus vescebantur? Melius nos
Zenonis præcepta monent: nec enim omnia, quædam
Pro vita facienda putat. Sed Cantaber unde
Stoicus, antiqui præsertim ætate Metelli?
Nunc totus Graias nostrasque habet orbis Athenas.
Gallia causidicos docuit facunda Britannos:
De conducendo loquitor jam rhetore Thule.

113-128.—*Saguntum had a similar excuse, and even the Tauric goddess, who sanctions human sacrifice, allows no cannibalism; but this puny Egyptian race perpetrate an act which no Scythian tribe would have done.*

Nobilis ille tamen populus, quem diximus, et par
Virtute atque fide, sed major clade, Zacynthos
Tale quid excusat. Mæotide sævior ara
Ægyptus: quippe illa nefandi Taurica sacri
Inventrix homines, ut jam quæ carmina tradunt

Digna fide credas, tantum immolat, ulterius nil
Aut gravius cultro timet hostia. Quis modo casus
Impulit hos? quæ tanta fames infestaque vallo
Arma coegerunt tam detestabile monstrum
Audere? Anne aliam, terra Memphitide sicca,
Invidiam facerent nolenti surgere Nilo?
Qua nec terribiles Cimbri, nec Britones unquam,
Sauromatæque truces aut immanes Agathyrsi,
Hac sævit rabie imbelle et inutile vulgus,
Parvula fictilibus solitum dare vela phaselis,
Et brevibus pictæ remis incumbere testæ.

129-158.—*Nature makes man merciful, teaches us to pity the wronged, to grieve for those cut off in their youth. By this we differ from the brute creation; this has led us to social life.*

Nec pœnam sceleri invenies, nec digna parabis
Supplicia his populis, in quorum mente pares sunt
Et similes ira atque fames. Mollissima corda
Humano generi dare se natura fatetur,
Quæ lacrimas dedit: hæc nostri pars optima sensus.
Plorare ergo jubet casum lugentis amici
Squalorem atque rei, pupillum ad jura vocantem
Circumscriptorem, cujus manantia fletu
Ora puellares faciunt incerta capilli.
Naturæ imperio gemimus, cum funus adultæ
Virginis occurrit, vel terra clauditur infans,
Et minor igne rogi. Quis enim bonus et face dignus
Arcana, qualem Cereris vult esse sacerdos,
Ulla aliena sibi credat mala? Separat hoc nos
A grege mutorum, atque ideo venerabile soli
Sortiti ingenium divinorumque capaces
Atque exercendis capiendisque artibus apti

Sensum a cælesti demissum traximus arce,
Cujus egent prona et terram spectantia. Mundi
Principio indulsit communis conditor illis
Tantum animas, nobis animum quoque, mutuus ut nos
Affectus petere auxilium et præstare juberet,
Dispersos trahere in populum, migrare vetusto
De nemore et proavis habitatas linquere silvas;
Ædificare domos, Laribus conjungere nostris
Tectum aliud, tutos vicino limine somnos
Ut collata daret fiducia; protegere armis
Lapsum, aut ingenti nutantem vulnere civem,
Communi dare signa tuba, defendier isdem
Turribus, atque una portarum clave teneri.

159-174.—*But now it seems the beasts are more merciful to each other than men, who not only forge the sword and use it, but eat their enemies as well. What would Pythagoras say to this?*

Sed jam serpentum major concordia: parcit
Cognatis maculis similis fera. Quando leoni
Fortior eripuit vitam leo? quo nemore unquam
Exspiravit aper majoris dentibus apri?
Indica tigris agit rabida cum tigride pacem
Perpetuam; sævis inter se convenit ursis.
Ast homini ferrum letale incude nefanda
Produxisse parum est; cum rastra et sarcula tantum
Assueti coquere, et marris ac vomere lassi
Nescierint primi gladios extundere fabri.
Aspicimus populos, quorum non sufficit iræ
Occidisse aliquem; sed pectora, brachia, vultum
Crediderint genus esse cibi. Quid diceret ergo,
Vel quo non fugeret, si nunc hæc monstra videret

Pythagoras, cunctis animalibus abstinuit qui
Tamquam homine et ventri indulsit non omne legumen?

SATIRA XVI.

1-6.—*What numberless prizes are to be won by the soldier, if only he enters the service under a lucky star!*

Quis numerare queat felicis præmia, Galle,
Militiæ? Nam si subeuntur prospera castra,
Me pavidum excipiat tironem porta secundo
Sidere. Plus etenim fati valet hora benigni,
Quam si nos Veneris commendet epistola Marti
Et Samia genitrix quæ delectatur arena.

7-12.—*First, if he assaults a man, no one will venture to accuse him.*

Commoda tractemus primum communia: quorum
Haud minimum illud erit, ne te pulsare togatus
Audeat; immo etsi pulsetur, dissimulet, nec
Audeat excussos prætori ostendere dentes
Et nigram in facie tumidis livoribus offam
Atque oculum, medico nil promittente, relictum.

13-28.—*For though the rough centurion who is assigned as a judge may do the accuser justice, there are the fellow-soldiers of the accused, who will take care that the revenge is more painful than the original wrong.*

Bardaicus judex datur hæc punire volenti,
Calceus et grandes magna ad subsellia suræ,
Legibus antiquis castrorum et more Camilli
Servato, miles ne vallum litiget extra
Et procul a signis. Justissima Centurionum

Cognitio est igitur de milite; nec mihi dêrit
Ultio, si justæ defertur causa querelæ.
Tota cohors tamen est inimica, omnesque manipli
Consensu magno efficiunt, curabilis ut sit
Vindicta et gravior, quam injuria. Dignum erit ergo
Declamatoris mulino corde Vagellî,
Cum duo crura habeas, offendere tot caligas, tot
Millia clavorum. Quis tam procul absit ab urbe
Præterea? quis tam Pylades, molem aggeris ultra
Ut veniat? Lacrimæ siccentur protinus, et se
Excusaturos non sollicitemus amicos,

29-34.—*Then who will induce any of his friends to appear as witnesses for him?*

"Da testem," judex cum dixerit. Audeat ille,
Nescio quis, pugnos qui vidit, dicere Vidi,
Et credam dignum barba, dignumque capillis
Majorum. Citius falsum producere testem
Contra paganum possis, quam vera loquentem
Contra fortunam armati contraque pudorem.

35-50.—*Then again civilians have to wait perhaps a year to get a hearing if they have a suit; the soldier is allowed to plead at once with no delay.*

Præmia nunc alia atque alia emolumenta notemus
Sacramentorum. Convallem ruris aviti
Improbus aut campum mihi si vicinus ademit
Et sacrum effodit medio de limite saxum,
Quod mea cum patulo coluit puls annua libo;
Debitor aut sumptos pergit non reddere nummos,
Vana supervacui dicens chirographa ligni:
Exspectandus erit, qui lites inchoet, annus
Totius populi: sed tunc quoque mille ferenda

Tædia, mille moræ; totiens subsellia tantum
Sternuntur; tum facundo ponente lacernas
Cædicio, et Fusco jam micturiente, parati
Digredimur: lentaque fori pugnamus arena.
Ast illis, quos arma tegunt et balteus ambit,
Quod placitum est ipsis, præstatur tempus agendi,
Nec res atteritur longo sufflamine litis.

51-60.—*Lastly, the soldier may make a will while his father still lives, and so you may often see a parent playing legacy-hunter to his son.*

Solis præterea testandi militibus jus
Vivo patre datur: nam, quæ sunt parta labore
Militiæ, placuit non esse in corpore census,
Omne tenet cujus regimen pater. Ergo Coranum
Signorum comitem, castrorumque æra merentem,
Quamvis jam tremulus, captat pater. Hunc favor æquus
Provehit, et pulchro reddit sua dona labori.
Ipsius certe ducis hoc referre videtur,
Ut, qui fortis erit, sit felicissimus idem,
Ut læti phaleris omnes et torquibus omnes—

* * * * *

NOTES.

SATIRE I.

1. **auditor**, here "a listener to recitations." Elsewhere it means a pupil. Conf. the phrase *audire magistrum*, "to attend a master's lectures."

reponam, "retaliate," "give tit for tat." Deliberative conjunctive.

2. **totiens.** The recitation was not repeated, but continued from day to day, until the voluminous play was finished.

Cordi. Cordus was a third-rate poet of the time. Martial describes him as something of a fop, "alpha pænulatorum," ii. 57, 4.

3. **togatas** (*fabulas*). These were comedies in which the scene was at Rome, and the characters appeared in the *toga*. On the other hand, plays like those of Plautus and Terence were adaptations from Greek originals, and in them Athens was the place of action. These latter were *palliatæ* (*pallium*). More serious plays, dealing with Roman historical subjects, were called *prætextæ* (see Hor. *A. P.* 288), while the *tragœdiæ* of writers like Accius and Pacuvius dealt generally with Greek mythology.

4. **elegos.** Horace, *A. P.* 75, says that elegiacs were originally confined to plaintive subjects, but were afterwards used for love poetry as well.

These recitations Juvenal considers (iii. 9) one of the most sèrious evils of city life. They frequently took place in private as an after-dinner entertainment, when the host would inflict his own compositions on his guests; but it is the public recitations to which Juvenal here specially refers. These were held in the porticoes of temples, or the reciter would hire a house and fit it up with benches, etc.; or he might borrow a room, or (as in line 12) an avenue of plane trees, from some rich friend. Frequently freedmen were hired to applaud at the proper places. At these recitations not only were the un-

fortunate clients compelled to be present, but also all the friends and acquaintances of the poet, who no doubt hoped to secure an audience for themselves on a similar occasion.

5. **Telephus** (see *Class. Dict.*) He is mentioned in Hor. *A. P.* 98, as a typical character in tragedy.

summi plena jam margine libri, when the margin at the border of the roll is filled. *Summi*, its extremity in each direction.

6. **in tergo**; conf. Mart. viii. 62, 1-2, "scribit in aversa Picens Epigrammata charta."

The *Orestes*, by some unknown writer, was written on the margin and on the back of the parchment. Parchments written on both sides were called *opisthographi*.

7. **lucus Martis**, probably the grove near Alba Longa where Romulus and Remus were born.

8. **Æoliis . . . rupibus**, the Lipari Islands. Lipara is described by Virgil (*Æn.* viii. 422) as "Vulcani domus."

9. **torqueat**, tortures. Æacus was a judge in Hades. The subjunctives *agant*, *torqueat*, etc., belong to substantival clauses after *clamant*.

10. **alius**, another mythical hero, *i.e.* Jason. For story of the Golden Fleece see *Class. Dict.* For "alius" in this sense, conf. *Sat.* x. 249.

11. **Monychus**, by syncope for Mononychus, single-hoofed. He was one of the centaurs who fought against the Lapithæ.

12. **Frontonis platani**; see note on line 4. Plane trees were favourites on account of their shade. Horace complains (Ode ii. 15, 4) that the plane trees were thrusting out the elms, which were useful for training vines on—"Platanusque cælebs evincet ulmos."

marmora, marble statues, perhaps on pedestals along the avenue.

13. **assiduo ruptæ lectore**. Notice the absence of the preposition *ab*. It is not really an ablative of agent, but an instance of the concrete put for the abstract, *assiduitate lectoris*. So *Sat.* ix. 150, "effugit remige surdo;" see also *Sat.* iii. 221.

14. **a summo minimoque**. Conf. Hor. *Ep.* ii. 1, 117, "Scribimus indocti doctique poemata passim."

15. **ergo**, the Greek ἔργῳ. In later writers the *o* becomes short; see note on line 68.

manum ferulæ subduximus, *i.e.*, "we have undergone the usual training of the grammar schools, at which the poets were

especially studied." That this training was often assisted by the rod we know from Horace, *Ep.* ii. 1, 70, who describes his old schoolmaster Orbilius as *plagosus*. Martial, x. 62, speaks of "ferulæ tristes, sceptra pædagogorum."

16. **consilium dedimus Sullæ.** This refers to the schools of rhetoric, where various theses were given for declamation. These theses were divided into *suasoriæ* and *controversiæ*. The subject in this case belongs to the former class. Advice is to be offered to Sulla that he should lay aside the cares of his dictatorship. This, as a matter of history, he did, spending the last year of his life in retirement near Cumæ. Another thesis belonging to the same class is mentioned by Quintilian as an imaginary speech of Priam before Achilles. See also *Sat.* vii. 162, where Hannibal's proper course after the battle of Cannæ is the subject for deliberation.

17. **altum dormiret**; cognate accus. = *altum somnare.*

18. **perituræ . . . chartæ**, the parchment that is sure to be wasted. Conf. *Sat.* xi. 17.

19. **decurrere**, to practise myself; lit. "to march up and down," used of troops manœuvring.

20. **magnus . . . Auruncæ . . . alumnus**, *i.e.* Lucilius, the founder of Roman satire. He lived 148-103 B.C., and was a member of the literary circle that clustered round the younger Scipio. He showed up the vices of his time in a most uncompromising way, and though his composition was careless and his language rude, he is spoken of in high terms by Horace, Juvenal, and Pliny. Suessa Aurunca was a town in Latium belonging to the Aurunci.

alumnus was originally *aluminus*, an old participial form from *alo*, corresponding to the Greek part. in *μενος*, and which also survives in the 2d pers. plur. of passive verbs, as *amamini*, to which *estis* was originally the auxiliary.

23. **figat aprum**, *i.e.* in the amphitheatre, where Tacitus, *Ann.* xv. 32, relates that in Nero's reign senators, and even women, fought with wild beasts.

nuda . . . mamma, *i.e.* dressed like an Amazon. The verbs *figat, provocet, ventilet*, etc., are potential, and *cum* is temporal not causal.

25. **Quo tondente**, under whose razor. Probably Cinnamus is intended, to whom Martial says, *Ep.* vii. 64, "Qui tonsor fueras tota notissimus urbe, Et post hæc dominæ munere factus eques." The same poet mentions an upstart cobbler who gained similar wealth, *Ep.* ix. 74.

26. **verna Canopi**, a noted port of Alexandria, from which it was distant about fifteen miles. *Verna* was a slave born in the house of his master. So here "born and bred at." Conf. our word vernacular. Martial, i. 76, calls a thoroughbred Roman "Numæ verna."

27. **Crispinus**, spoken of again in the beginning of Sat. iv., was made an *eques* by Domitian. Once a seller of salt fish in Egypt, he was now a court favourite whom Martial thought it advisable to propitiate by a compliment in *Ep.* vii. 99, "Nec te Roma minus quam tua Memphis amet."

revocante, hitching up.

lacernas, a cloak, often of purple, worn by the rich over the *toga*. When worn at the games it was white. Conf. Martial, *Ep.* xiv. 137, "Cum tegit algentes alba lacerna togas." See note on *lacernatæ*, *infra*, 51. Martial, viii. 48, 1, speaks of Crispinus having "Tyriam abollam." Juvenal, ix. 28, calls the *lacernas* "munimenta togæ."

28. **æstivum . . . aurum**, the summer ring. It was apparently usual for the rich and luxurious to have different rings for summer and winter. So *gemmæ majoris* is the winter ring.

29. **saturam.** The word is properly an adjective meaning "full," with *lanx* understood. It means a dish made up of all kinds of ingredients, and so metaphorically comes to be a medley of subjects, such as Juvenal, *Sat.* i. 73-4, describes his writings to be.

32. **causidici**, a petty pleader, as opposed to "orator."

Mathonis. Matho ultimately became bankrupt, as we learn from *Sat.* vii. 129.

33. **plena ipso**; occasionally the *lectica* carried two.

magni delator amici. Who this *delator* was is uncertain. According to various conjectures he was P. Egnatius Celer, the Stoic who betrayed his pupil (see *Sat.* iii. 100); or M. Aquilius Regulus, or a *causidicus* named Demetrius. At any rate he is here represented as the arch-informer at whom all the rest tremble.

In former days it had been considered a good entrance into public life for young nobles to impeach some flagrant offender before the jury courts, while the profession of *advocatus*, as we see in the case of Cicero and Hortensius and many others, was one of honour and wealth. Under the Empire, on the other hand, freedom of speech was more and more curtailed, not only in the senate, but also in law courts, until the practice of the law ceased to hold out attractions to the higher classes sufficient to counterbalance the dangers. But the place thus vacated was

soon occupied by a new class of men—the *delatores*. These were among the *instrumenta imperii*,—men whom emperors like Tiberius, Nero, and Domitian found useful in nipping the first bud of open discontent, in getting rid of too powerful citizens, and in replenishing the *fiscus* with their confiscated property. That men like Massa and Carus and Latinus and this arch-delator should rise to influence and power excites Juvenal's bitterest indignation. Tacitus looks at this class of men from the point of view of the nobility, and calls them "genus hominum publico exitio repertum." Juvenal detests them more as a crying shame to the state, and the oppressors of poorer but better men.

34. **de nobilitate comesa.** It was the nobility on whom emperors like Nero and Domitian chiefly practised their cruelty, and the principal means of destruction was the *delatio*, which had become so systematic. See note on Sat. iii. 100.

35. **Massa** was a jester at Nero's court. He was a freedman; became procurator of Africa, and pursued his career as a *delator* under Domitian. He is spoken of by Martial, xii. 29, as "fur nummorum."

36. **Carus.** Carus Mettius flourished a little later. He was a dwarf belonging to Nero, and enjoyed long success as a *delator*. Conf. Mart. xii. 25, 5.

Thymele, an actress sent by her husband Latinus, who united the callings of mime and informer, to propitiate the anger of this arch-informer. Suetonius says that Latinus used to tell Domitian the day's gossip.

37. **jecur**, the seat of the passions. It is the same word as *ἧπαρ*.

siccum, because heated with anger.

38. **premit**, hustles, *i.e.* in the streets.

39. **pupilli.** A *pupillus* was a ward under the charge of a tutor, from whom he was freed at the age of fourteen, to pass into the care of a curator till his twenty-fifth year.

40. **infamia** = *ἀτιμία*, loss of civic rights.

41. **Marius Priscus** was accused 100 A.D. of extortion in his proconsulship of Africa. He was condemned, ordered to refund 700,000 sesterces, and banished from Italy. His accuser was the younger Pliny. This condemnation of Marius probably took place just before Juvenal began to publish his *Satires*. It is again referred to in *Sat.* viii. 120: "cum tenues nuper Marius discinxerit Afros." The sentence is called "inane,"

because the unfortunate province was not benefited by it, while Marius was hardly injured.

exul (*ex solum*). Conf. the phrase *vertere solum*, "to be banished."

ab octava (*hora*). The ninth was the usual hour for dining. So Martial, iv. 8, 6, says, "imperat exstructos frangere nona toros." To dine before this was a mark of luxury, because it trenched upon the working hours. Conf. Hor. *Od.* i. 1, 20, "partem solido demere de die," and the phrase "tempestiva convivia."

42. **victrix**, *i.e.* in the impeachment.

43. **credam**, deliberative conjunctive.

Venusina digna lucerna. Horace was born at Venusia in Apulia (B.C. 65). *Lucerna*, like our phrase "the midnight oil."

44. **Heracleas aut Diomedeas**, an epic about Heracles or Diomed. Notice the generalising force of the plural. Thus *Cicerones* would be translated *a Cicero*. *Fabulas* is understood with these words, just as *Odyssea fabula* = the *Odyssey*.

45. **mugitum Labyrinthi**, *i.e.* the story of the Cretan Minotaur.

46. **mare percussum puero.** The boy is Icarus. See *Class. Dict.* "Puero" is not the agent, but the instrument, because the boy was a dead weight falling, not a voluntary agent at all. Conf. Hor. *Od.* iv. 2, 3-4.

fabrum volantem. Dædalus, a name derived from the Greek δαίδαλος, which means skilful. See *Sat.* iii. 25, and note *ad loc.*

47. **curam spectare cohortis**, *i.e.* the military tribuneship. A legion had ten cohorts, each commanded by a *tribunus*. In earlier times no one could gain the rank of tribune unless he had served ten years in the infantry or five in the cavalry, but under the emperors the rank was often given by favouritism to spendthrift young nobles. The pay of a *tribunus* was 25,000 sesterces. See also note on *Sat.* vii. 89.

49. **censu**, first the rating, then the income, at which a person was rated.

axe citato. Conf. the expressions "gradu citato," "equo citato."

50. **Flaminiam** (*viam*), the road leading north up to Ariminum, as the Appia Via led south to Capua.

puer Automedon, a youthful Automedon. Automedon

was armour-bearer to Achilles, and is used for a charioteer generally.

51. **ipse** refers to "puer Automedon." Others, however, take it as referring to Domitian in the sense of "the great man," "the master," a sense which *ipse* often bears. If so, the young favourite would be holding the reins while the emperor showed himself off (*se jactaret*).

lacernatæ, dressed in manly garb. The *lacerna* was especially used at the amphitheatre and the *Campus Martius*.

53. **jam sexta cervice.** The "jam" implies that the number of bearers would probably be increased. At present he used a hexaphoros. Cicero speaks of Verres being carried in an octophoros.

54. **nuda . . . cathedra**, the curtains being drawn back. The *cathedra*, unlike the *sella*, was large enough to loll in. It was generally used by women.

55. **multum referens de Mæcenate supino**, strongly reminding one of the lolling Mæcenas.

56. **signator falsi**, *i.e. testamenti*. The common reading is *falso*, which presents considerable difficulties, whether the comma is put before or after it.

57. **exiguis tabulis**, with a short concise will, because the whole estate was left to him; there were no divisions and no legacies, conf. *Sat.* xii. 122, "atque omnia soli forsan Pacuvio breviter dabit." The will was written on waxen tablets, whence the portions of the estate were sometimes called *prima cera*, *secunda cera*, etc. See note on *Sat.* iv. 19.

gemma . . . uda. The seal was moistened before being used.

58. **Calenum**, a wine from Cales in Campania, a district rich in vineyards.

59. **viro.** The root in *vir* is *Fir*. Sometimes the digamma is lost, as in ἀρετή Aryan (= brave); sometimes becomes the aspirate, as ἥρως, hero.

rubetam, a venomous frog living among the brambles (*rubi*)

60. **melior Locusta**, a nobler born Locusta; she was *potens matrona*. Locusta was a Gallic woman whose aid Nero used in poisoning Britannicus, and Agrippina in poisoning the Emperor Claudius. Prof. Mayor gives an interesting account of the prevalence of poisoning at Rome in this period.

61. **per famam et populum**, hendiadys.

efferre, the ordinary word for "to carry out a corpse." Conf. Nepos, *Aristides*, "In tanta paupertate decessit ut quî efferretur vix reliquerit."

62. **brevibus Gyaris et carcere dignum.** Gyaros was a barren island in the Ægean, much used by the emperors for banishing state offenders. Under the empire the old *igni et aquæ interdictio* had given place to two kinds of exile. (1) *Exilium*, properly so called, or *deportatio in insulam.*—The prisoner was conveyed, often in chains, to some definite spot, and he lost his *civitas*, and probably his property. (2) *Relegatio in insulam.*—Under this the exile went into banishment without guards, was not so closely confined to one spot, and did not lose his *civitas*. The word *carcere* implies that *deportatio* is here meant.

64. **hortos.** The pleasure gardens of the rich nobles occupied much space in and around Rome; they were usually adorned with porticoes and colonnades and avenues of plane trees. Among the most celebrated were the *horti Mœcenatis*, beyond the Esquiline.

prætoria. The *prætorium* was first the general's tent in camp, then a provincial governor's palace, and lastly, any grand house or villa.

mensas. The tables most valued were made of citrus wood, being made of single sections of the tree. Conf. the expression "latis orbibus," *infra*, 124. One of the largest of these, as we learn from Pliny, was owned by Nonius, a freedman of Tiberius. Seneca owned as many as 500. Cicero gave 8000 sesterces for one.

65. **stantem extra pocula,** embossed outside the cup.

67. **prætextatus,** while still in the *prætexta*, or boy's *toga*. Cicero says of Antonius, *Phil.* ii. § 44, "prætextatum te decoxisse."

68. **indignatio.** In the earlier writers like Lucretius and Virgil, the final "o" of these nouns is long; but there was a continuous tendency to shorten final syllables. Thus the 3d person sing. of verbs was originally long, as we see in Ennius, and in a few passages of Virgil, which ought to be regarded as archaisms.

69. **Cluvienus**—some scribbler of the time.

71. **montem.** Said by Ovid, *Met.* i. 316, to have been Parnassus.

sortesque poposcit, and demanded the oracles. *Sortes* were properly pieces of wood inscribed with verses, which were shuffled and then drawn. Virgil uses the expression "Lyciæ sortes," *Æn.* iv. 346; and Prof. Mayor says that this was peculiarly an Italian mode of divination.

72. **caluerunt mollia**, grew warm and soft. This is the proleptic use of the adjective; like *lucida tela tergunt*, "they wipe their darts bright."

73. **quidquid agunt.** For this description of the contents of Juvenal's *Satires*, see note on line 30, *supra.*

74. **discursus**, distractions; lit. "hurry and skurry."

farrago, the medley; lit. "a mess of various kinds of corn (*far*) given to cattle."

76. **sinus auaritiæ.** No doubt Mr. Macleane is right in explaining this as the fold of the *toga* where the purse hung. Avarice is represented as ever holding open her *toga* to receive more.

77. **hos animos** (sc. *habuit*), displayed such vigour and life. For an account of the various games with dice (*tali* and *tesseræ*), see Becker's *Gallus*, pp. 499-501. See also note on *Sat.* xi. 132.

neque enim, nor, indeed. *Enim* frequently strengthens an assertion, as in *enim vero*, *etenim*. Plautus uses "Pol, enim,"—yes, truly—by Pollux.

loculis, dim. of *locus*; here "purses." The word is used by Horace, *Sat.* i. vi. 74, of the satchels carried to school by boys.

78. **tabulæ**, the gaming-table.

posita = *deposita*, staked. Conf. Virg. *Ecl.* iii. 31 and 36. Gaming was a very usual amusement after dinner. Augustus, according to Suetonius, was very fond of a game at dice; while Claudius wrote a book on the subject.

79. **dispensatore**, a slave who kept his master's accounts and made payments for him. He was one of the *servi ordinarii*. The emperor's *dispensatores*, like his *procuratores*, were often public officials. Pliny speaks of a slave of Nero being *dispensator* of the Armenian War, *H. N.* vii. 129. His duty would be to provide the means for a real war, as here for a gambling contest.

80. **sestertia centum**, 100,000 sesterces; *sestertium* being a sum. For expressing larger sums the usual way was to use the numeral adverb with *sestertium*, *centena millia* being supplied. See *Latin Primer*, p. 130. A *sertertius* = $2\frac{1}{2}$ *asses* (*semi-tertius*) Four sesterces made a *denarius* (*decem asses*).

simplex furor, sheer madness.

81. **horrenti**, lit. "with the hair on end;" this may be through fear or cold; here it is obviously the latter.

tunicam, the usual dress of slaves and the lower orders. Conf. Horace's expression, "tunicato popello," *Ep.* i. 7, 65.

reddere, to give something which is due, like *ἀποδιδόναι*.

82. **fercula septem**, "seven courses," and this *secreto* without company. Augustus usually had only three. *Ferculum* = *fericulum*, that which is carried or served up. The *fercula* were the courses of the *cena* proper, served after the *gustatio*.

83. **sportula**—here a money-dole paid to clients for their services, especially in frequenting the morning *salutatio* (see Appendix A, p. 159), and so is called by Martial, iii. 7, "anteambulonis congiarium lassi."

primo limine. They were not allowed even to enter the house.

84. **turbæ togatæ**. It was literally a crowd, for the patrons vied with one another in gathering large numbers of clients to attend. Not the least of the hardships of the clients was the necessity of appearing always in the hot and heavy *toga*, which among the rich at Rome was falling more and more into disuse. The necessity of keeping the *toga* clean and white must have been a considerable expense. In former times the relation between client and patron had been one of mutual advantage. The client had supported his patron at elections; he had contributed towards his expenses when in office; and had been expected generally to render such services, whether complimentary or actual, as his patron might from time to time require. The *patronus*, on the other hand, had given legal advice, was the guardian of his client's children, and treated him generally as a humble friend. Now all this was changed; the client was ousted by the Greek adventurers, or only retained to crowd the *atrium* of his patron at the morning *salutatio*, or to accompany him on his round of business or pleasure; while the only recognition of or return for these services was the paltry *centum quadrantes*.

85. **ille**, the patron.

86. **suppositus**, personating some one else.

falso nomine. There would naturally be a *nomenclator* by, with a list of those who had a right to the *sportula*.

88. **ipsos Trojugenas**. The old noble families traced their descent back to the Trojans. Of course the whole of Virgil's *Æneid* rests on this idea. See *Sat.* viii. 56.

89. "**Da prætori**," etc. We must suppose that even the rich and noble and men in office did not disdain to receive for their morning calls the one hundred *quadrantes*, which Friedlander says they no doubt passed on to their own attendants; but Juvenal's words below, line 106, show that they regarded the *sportula* as a part of their income.

90. **libertinus.** A man was *libertinus* in relation to the state: *libertus* in relation to his former master.

92. **natus ad Euphraten,** perhaps in Syria or Armenia; the Euphrates may be taken somewhat loosely.

molles in aure fenestræ, effeminate holes in his ear. The Orientals usually wore earrings.

93. **quinque tabernæ.** All the retail trade at Rome was in the hands of freedmen.

94. **quadringenta parant,** *i.e. sestertia,* not *sestertios.* 400,000 sesterces was the *census equester,* which entitled its possessor to all the insignia and privileges of that body. The senatorial census was *decies sestertium,* 1,000,000 sesterces.

purpura major, *i.e.* the *latus clavus* or broad purple stripe down the breast of the tunic worn by senators and their sons.

96. **conductas,** hired. See *Sat.* iii. 31.

Corvinus, descended from M. Valerius Corvus, about whom Livy tells the story of the raven.

97. **Pallante.** Pallas was a freedman of the Emperor Claudius, a brother of the Felix mentioned in the Acts. He is said by Tacitus to have possessed 300,000,000 sesterces. Joined in a league with Messalina, he disposed at pleasure of offices, provincial governorships, and civic privileges. The senate voted him the *prætoria insignia,* and publicly thanked him for deigning to serve the Emperor.

Licinis. For the plural see note on line 44. Licinus was originally a Gallic slave; he then became freedman of Augustus, under whom he was procurator of Gaul, where he became notorious for his extortion and wealth. See *Sat.* xiv. 306. The freedmen of the imperial household were under many emperors, especially Claudius and Nero, the most influential men at Rome.

98. **sacro . . . honori,** the tribunate. *Sacrosanctus* was the usual epithet applied to them.

99. **pedibus qui venerat albis.** For some purpose, which has not been satisfactorily explained, slaves exposed for sale on the *catasta* had their feet chalked over. Conf. Tibull. ii. 2, 59, "quem sæpe coegit Barbara gypsatos ferre catasta pedes."

101. **Pecunia,** derived from *pecus,* a flock. Because in early times flocks were the main kind of wealth, *pecunia* came to stand for money in general. Conf. the word "fee," which is connected with the German "Vieh" (cattle).

templo, connected with root of *τέμνω*; properly a space marked or cut out for purposes of augury.

103. **Pax**, etc. Notice how different the Roman religion was from the Greek. The latter was purely concrete, and its deities were taken from the forces and phenomena of nature. The former was abstract, except where it copied from the Greeks, and made divinities out of such abstract ideas and qualities as Virtue, Hope, Faith, etc. Vespasian dedicated a temple to Pax; while Q. Maximus, in the Ligurian War, B.C. 238, had built one to Virtus.

104. **quæque salutato**, etc. The reference is to the fact that storks had built their nest in the temple of Concord, and used to twitter as worshippers entered the temple (*salutato nido*). The bird is identified with Concordia, while the temple itself is described as its nest. There can be no doubt that the idea was suggested by Ovid's line, *Met.* vi. 97, "ipsa sibi plaudat crepitante ciconia rostro."

105. **summus honor**, *i.e.* the consul. Conf. Mart. x. 10, 1, "cum tu laurigeris annum qui fascibus intras, Mane salutator limina mille teras."

106. **rationibus**, to his accounts.

107. **comites**, his retinue. See *Sat.* iii. 47, note, *ad loc.*

calceus, the boot ordinarily worn with the *toga*. See note on line 84. Conf. Cic. *Phil.* ii. § 76, where he contrasts his own return to Rome, "cum calceis et toga," with Antony's, who wore the *lacerna* and Gallic shoes. The *calceus* covered the foot entirely, while the *soleæ* were mere sandals.

108. **densissima . . . lectica**, litters in crowds; conf. *plurima rosa.*

centum quadrantes, the usual amount of the *sportula.* Conf. Mart. iii. 14, "Centum miselli jam valete quadrantes;" and x. 70, 14.

110. **circumducitur**, because the *sportula* had to be called for at several houses.

111. **nota jam callidus arte**, skilful in a trick long since familiar.

112. **clausam**, with the curtains closely drawn.

114. **profer, Galla, caput.** I have followed Prof. Mayor in assigning these words to the husband rather than to the *dispensator.*

115. **pulchro**, ironical. For the order of events in the Roman day, see Mart. iv. 8, 1, *seq.*—

" Prima salutantes atque altera detinet hora :
Exercet raucos tertia causidicos :
In quintam varios extendit Roma labores :
Sexta quies lassis : septima finis erit."

116. **sportula.** Both Prof. Mayor and Mr. Macleane take this to mean the actual receipt of the *sportula*, which is generally described as taking place in the afternoon. *Sportula* here probably = the *salutatio* by which the *sportula* was earned.

forum, jurisque peritus Apollo. This was the Forum Augusti, built because the Forum Romanum and the Forum Julium were insufficient for the amount of business. There was in this *forum* an ivory statue of Apollo, who, from always listening to the legal business, is called *juris peritus;* just as Horace, *Sat.* i. 6, 120, says "obeundus Marsya," meaning the Forum Romanum, where his statue was.

117. **triumphales** (*statuæ*), statues of the great Roman generals set up in the *forum* by Augustus.

118. **Ægyptius atque Arabarches,** not two persons, but one. Arabarches was properly the title of the ἐπιστράτηγος of Thebais, one of the divisions of Egypt, as the district from the Nile to the Red Sea was called Arabia. Probably Tiberius Alexander is here meant, who was prefect of Egypt in 66 A.D., and was honoured with a triumphal statue probably by Vespasian, whose cause he had assisted in Egypt against Vitellius. No member of the senatorial order was, from the time of Augustus, allowed to be prefect of Egypt.

122. **optima silvarum,** the choicest dainties of, etc.

123. **rex,** the patron.

vacuis toris = *secreto,* line 83.

jacebit. The ordinary word for reclining at table was *accumbere.*

124. **tot pulchris et latis orbibus.** See note on line 64. These citrus-wood tables sometimes cost as much as 1,000,000 sesterces. In earlier times the *triclinia* were arranged round three sides of a square table, but when these round tables were introduced the couches were made semicircular. The tables had only one leg, usually of ivory. Conf. *Sat.* xi. 122. They were usually covered with cloths of coarse linen (*gausape*), Mart. xiv. 138.

125. **una . . . mensa,** "at a single course." Conf. *prima, secunda mensa*; or "at a single table," *i.e.* with only a few guests, nine of whom could sit at one table.

126. **nullus jam parasitus erit**, there will soon be no such thing as a parasite, *i.e.* if this habit of dining alone continues. The parasite or *umbra* (conf. Grk. *σκία*) accompanied his patron to dinner at the houses of his friends, where he was expected to laugh at and lead up to his jokes. Each guest might as a matter of course bring one with him. Conf. Hor. *Ep.* i. 5, 28, "locus est et pluribus umbris; tu, quotus esse velis, rescribe," *i.e.* say how many *umbræ* you will bring.

127. **luxuriæ sordes**, luxury and stinginess combined.

129. **præsens**, ready at hand.

130. **crudum**, undigested. The word is sometimes used in an active sense, and means dyspeptic. See Hor. *Sat.* i. 5, 49.

pavonem. Macrobius tells us that Q. Hortensius first had peacocks served at his table; that the eggs cost five *denarii* each, and the peacocks themselves fifty.

131. **intestata senectus.** The death is so sudden that there is no time to make a will. In case of intestacy, by Roman law all the estate went in a certain order to the natural heirs of the deceased, lapsing, in want of these, to the *ærarium;* so that mere personal friends received no legacies. It was usual to put off the will as late as possible in order to induce the legacy-hunters to keep up their flatteries and attentions.

133. **iratis**, because they had received no legacies owing to there having been no will. The *iratis amicis* of course is dative of the agent after *plaudendum.*

134. **quod . . . addat posteritas.** Subjunctive of consequence, implied in "quod."

136. **in præcipiti**, at its highest point; if it proceeds at all it must go down.

utere velis. The satirist, with so much material ready at hand, is compared to a sailor with a favourable wind.

137. **forsitan = fors sit an**, there may be a chance whether, so "perhaps," "peradventure." *Sit* is sometimes omitted, and we find *forsan*, sometimes *fors*, alone. It always takes a subjunctive, as *quamvis* and *licet* do.

138. **illa priorum scribendi—simplicitas.** For the double genitive conf. Herod. vi. 2, *τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πολέμου.* He refers, as the next lines show, especially to the time of Lucilius, but it was not until after the time of Augustus that this liberty of speech (*παρρησία*) was seriously interfered with.

140. **Simplicitas, cujus non audeo dicere nomen?** Another reading is to put inverted commas before "cujus" and after

"nomen," making this clause and the next line two questions, supposed to be asked by Lucilius. "Whose name do I not dare to mention?" etc. On the whole I prefer to take the phrase closely with *simplicitas*, and then *cujus nomen* will be, "the real name of which (*i.e. libertas*) I do not dare to utter in these evil times." Conf. Hor. *Ars Poet.* 282, "sed in vitium libertas excidit."

141. **quid refert.** Notice the quantity of *re.* The phrase was originally *rem fert, i.e.* "it bears on the matter on hand:" *rĕfero*, I bring back, is quite a different word.

ignoscat Mucius an non. P. Mucius Scævola (Cons. 133 B.C.), a famous *juris consultus*, was hostile to Scipio Africanus, the patron of Lucilius, who accordingly reflected on him in his *Satires*,—in those days a safe enough thing to do.

142. **pone Tigellinum,** expose Tigellinus. Sophonius Tigellinus was an Agrigentine by birth; he became the friend and corrupter of the youthful Nero, in all the chief crimes of whose reign he participated. After Nero's death he was protected by Galba, but put to death by Otho. For a sketch of his career and character see Tac. *Hist.* i. 72. He is here named by Juvenal as a representative of the imperial favourites.

142. **tæda lucebis in illa.** The imperative followed by a future, either with or without "et," is not an uncommon variation from the regular conditional sentence.

The reference in these lines is no doubt to the cruelties inflicted by Nero and Tigellinus on the Christians. They were fastened to stakes fixed in the sand, smeared over with pitch, and then burned alive, as Tacitus says "in usum nocturni luminis." *Tæda* here is probably the "tunica molesta" or pitched shirt mentioned in *Sat.* viii. 235.

143. **fixo gutture,** either by the "uncus" or hook by which criminals were led to punishment, or by a sword fixed under the throat to keep the head erect.

144. **et latum media sulcum deducit arena.** A very difficult line. Perhaps Prof. Mayor's is the most satisfactory explanation, who supplies *quæ* (*i.e. tæda*) from the "qua" of l. 143 as the subject of "deducit," *i.e.* "the pitch melts, and in dropping makes a furrow in the sand." Another reading is "deducis," which would have to be taken in a future sense, certainly an awkward expression after "lucebis;" while the meaning "you will draw a furrow" (*i.e.* by being dragged to the stake) would make *lucebis* a ὕστερον πρότερον.

146. **pensilibus plumis,** on a feather bed borne (lit. hanging) in the air, *i.e.* in a luxurious *lectica.*

148. **Accusator erit, qui,** etc., "whoever shall whisper the word 'That is he,' will be suspected as an accuser." That is, the man's guilty conscience will imagine an accusation in every whisper.

149. **licet—committas,** you may safely match against one another. "Licet" takes either an infin. or a subj., with *ut* understood.

150. **nulli gravis est percussus Achilles,** the death of A. is a perilous subject to no one.

151. **multum quæsitus Hylas,** the page of Hercules, who on the Argonautic expedition was sent to fetch water at a river, and was carried off by the nymphs of the spring (*urnam secutus*). Conf. Virg. *Ec.* vi. 43, "nautæ quo fonte relictum Clamâssent, ut litus Hyla, Hyla, omne sonaret."

152. **Lucilius ardens.** See note on line 20.

153. **frigida mens . . . sudant præcordia** point to the physical effects of terror and an evil conscience.

155. **inde iræ.** Conf. Terence's proverbial expression, "hinc illæ lacrimæ."

156. **ante tubas,** before the trumpet sounds to battle.

galeatum sero duelli pœnitet, it is too late for a man who has actually put on his helmet to shrink from the fight. Soldiers on the march carried their helmets by a strap.

duelli, the archaic form of *bellum*, which is derived from *duo*, and properly meant a fight between two—a meaning, however, which it soon lost. So *perduellio* means making war in one's country, and so high treason. For the interchange of *du* and *b*, conf. *duo* and *bis*, and *duonus*, an archaic form of *bonus*.

158. **quorum Flaminia,** etc. For the Flaminian Road see line 50. The Via Latina led south to Beneventum, where it joined the Appia Via. All the chief roads from the city were lined with tombs, as the Twelve Tables forbade corpses to be burnt or buried within the walls. Conf. Cic. *Tusc.* i. 7, "An tu egressus porta Capena cum Calatini, Scipionum, Serviliorum Metellorum sepulcra vides, miseros putas illos?"

SATIRE III.

1. **quamvis,** with an adjective or partic., means "however much;" with a verb, "although."

2. **vacuis . . . Cumis,** unfrequented Cumæ. Cumæ was not

a place of fashionable resort like Baiæ. It had once been important; and it was indeed from the Greek colonists at Cumæ that the Romans had originally derived their alphabet. It now, however, shared the general depopulation of Italy. Conf. "vacuum Tibur," Hor. *Ep.* i. 7, 45.

3. **destinet**, the subj. after *quod*, because it is virtually oblique oration.

Sibyllæ. The cave of the Sibyl was said to be near Cumæ. Virgil, *Æn.* vi. 18, calls her "Cumæa Sibylla."

4. **Janua Baiarum est**, "it is the gate of Baiæ." A traveller proceeding along the coast by Sinuessa would get to Cumæ just before passing across the headland of Misenum into the Sinus Cumanus in which Baiæ was situated. For a description of the life at Baiæ, see Becker's *Gallus*, pp. 85-97.

amœni secessus, genitive of definition after *litus*. Conf. *virtus justitiæ*. This part of the coast, and especially the Sinus Cumanus, was a favourite resort.

5. **Prochytam**, a desolate island near Cape Misenum.

præpono, for quantity of final "o," see note on *Sat.* i. 68.

Suburæ, a low and noisy *vicus* or quarter of the city, leading to the Forum along a valley between the Viminal and Esquiline hills.

6. **tam solum**, "so solitary."

7. **incendia, lapsus tectorum**. Land was dear at Rome, and accordingly the *insulæ*, or "blocks of buildings," were raised to a great height. Naturally they often fell in; while, as much wood was used in their construction, and the streets were narrow, fires were often very destructive. The fire in Nero's reign lasted six days, wholly destroyed three out of the fourteen quarters of the city, and half-ruined seven more.

9. **Augusto recitantes mense poetas**. For the recitations see note in *Sat.* i. 4. August was the unhealthiest month at Rome. All who could do so got away. Horace, in a letter to Mæcenas, excuses himself for remaining in the country *totum sextilem*, as he was *ægrotare timens*. These recitations, though irksome to friends and freedmen, were not without use, as the expected criticisms of the audience would ensure a certain amount of care and pains in the writers.

10. **Dum tota domus**. *Domus* is here the *familia*, the "household slaves," of whom the poor Umbricius had only a few. Carriages were not allowed in the streets of Rome, and therefore waited outside the gates. The *reda* was a four-wheeled

carriage, usually employed for long journeys. Milo was travelling in one when he met Clodius, Cic. *Mil.* 10, 20.

11. **veteres arcus madidamque Capenam.** The arches were those of the aqueduct carried by Appius the Censor in B.C. 442 over the Porta Capena, or gate leading to Capua, which is hence called *madida*. Conf. Mart. iii. 47, "Capena grandi porta qua pluit gutta."

12. **Numa constituebat amicæ.** Livy, i. 19, says of Numa, "simulat sibi cum dea Egeria congressus nocturnos esse." It was Numa who organised the religious system at Rome; he instituted the Pontiffs, Augurs, and Vestal Virgins.

13. **nemus.** *Lucus* is generally the word for a "sacred grove." Conf. Virg. *Æn.* i. 441, "Lucus in urbe fuit media."

locantur Judæis, "are let out to Jews." Jews were expelled from Rome by an edict of Domitian, but were allowed to rent this valley, where they probably had their *proseuchæ*. See note on line 277.

14. **cophinus fœnumque,** the basket to keep their provisions free from pollution; the hay to lie upon.

16. **mendicat,** "is forced to beg."

ejectis . . . Camenis, by these Jewish intruders.

20. **ingenuum,** "natural." Lucretius has *ingenui fontes*.

23. **atque eadem cras deteret exiguis aliquid,** "while tomorrow it will lose (lit. "wear away") some portion of the small remainder."

25. **ubi Dædalus exuit alas,** *i.e.* at Cumæ. When Dædalus left Crete he flew towards the north, and alighted at Cumæ. Conf. Virg. *Æn.* vi. 17, "Chalcidicaque levis tandem super adstitit arce." Cumæ was a colony from Chalcis in Eubœa.

27. **dum superest Lachesi quod torqueat,** "while Lachesis has something yet to spin." The three Parcæ—Lachesis, Clotho, and Atropos—had properly separate functions. Lachesis (λάχος, a lot) allotted the course and length of a man's life at his birth, Clotho spun it while he lived, and Atropos cut the web when he died. But they are sometimes spoken of as all three spinning, as in Hor. *Od.* ii. 3, 15, "Dum res et ætas et sororum Fila trium patiuntur atra."

28. **bacillo,** dimin. from *baculus*, as *tigillum* from *tignum*, and *popellus* from *populus*.

29. **Artorius . . . et Catulus,** some obscure swindlers.

31. **quis facile est,** "who are quite ready to."

ædem conducere, "to take in contract the repairs of a temple." Formerly the *ædiles* had had the superintendence of public buildings, etc., but under the empire *curatores* divided the various departments among them. They were said *locare*, the contractors (*redemptores*) *conducere*.

flumina. The Tiber had frequently to be dredged and embanked, owing to the alluvial soil which it deposited.

portus, the construction of harbours.

32. **siccandam eluviem**, the clearing out of the Cloacæ, usually performed by convicts, and contracted for by the lowest class of *redemptores*.

portandum ad busta cadaver. This refers, of course, to public funerals paid for by the state, and given in contract to some of the *libitinarii*, or undertakers. The *busta* were places where the bodies were burnt, though the word is often applied to tombs in general.

33. **et præbere caput . . . venale**, "and to offer a slave for sale," *i.e.* to act as a *præco* (auctioneer) or *mango* (slave-dealer).

sub hasta. This shows that a public sale is referred to, at which confiscated property was sold, or that which had lapsed to the *ærarium* through the owner dying intestate; see note on *Sat.* i. 131. In sales of this kind (*sectiones*) a spear was fixed up in the Forum, probably as a survival of the custom at military sales of booty in the camp. It is here called *domina*, because it conferred *dominium* on the purchaser.

Both *præcones* and *libitinarii* were, by a law of Cæsar, ineligible to municipal offices.

34. **cornicines**, etc., horn-blowers at the gladiatorial shows in the provincial towns (*municipia*) of Italy.

35. **notæque . . . buccæ**, "and their puffed cheeks were familiar in every town."

36. **munera nunc edunt**, "now they give shows themselves." *Munera* were properly the last services done to a corpse. Then, when it become customary to have gladiatorial combats at funerals,—a custom derived from Etruria in 264 B.C.,—the word was applied to these shows, which soon became so popular in Rome that all traces of their original use were lost, and they formed part of many public festivals, and were a considerable expense to the *ædiles* and other magistrates who were expected to provide them. Under the empire the practice reached its height. The number of festival days increased enormously, and any one who was rich enough might earn popularity by

giving these shows. Martial speaks of a cobbler who gave a show at Bononia, while a fuller did the same at Mutina, *Ep.* iii. 59.

verso pollice, "with the thumb turned upwards," the sign for giving the fatal blow to the fallen gladiator. Turning the thumb down was the sign for sparing his life.

vulgus quem jubet. The editor of the show always took his cue from the crowd, whether to have the gladiator spared or despatched. Conf. Mart. iii. 99.

37. **populariter**, "to win popularity."

inde reversi, *i.e.* to their ignominious trades again.

42. **motus astrorum ignoro**, "I am ignorant of astrology," a science to which the Romans were always much inclined. The *Chaldæi* or astrologers, though continually expelled from Rome by the emperors, as continually managed to return. They were often consulted by young spendthrifts, anxious to know when their fathers would die and leave them the property. See next line.

44. **ranarum viscera nunquam inspexi.** The only object in inspecting the entrails of frogs would be the villainous one of extracting poison from it. See note on *rubetam*, *Sat.* i. 59. An ordinary *haruspex*, as we learn from Sat. vi., was not much valued in comparison with the astrologers.

45. **quæ mittit**, "his presents."

46. **quæ mandat**, "his messages."

47. **nulli comes exeo**; here, as often, *comes* means one of the personal attendants of a provincial governor, who would of course share the illegal gains of his principal.

48. **exstinctæ . . . dextræ**, genitive of quality.

49. **et cuï fervens.** It is better to take *cui* as two syllables than to consider the line spondaic.

51. **debere**; notice the derivation, *de habeo;* and conf. *præbeo*, *præ-habeo.*

53. **Verri**, the proprætor of Sicily (73-70 B.C.), against whom Cicero made his famous speech; here an example of extortionate governors generally. Conf. *Sat.* viii. 106. Juvenal's custom is to take, as examples of certain crimes, either men already dead, as Verres, Tigellinus, Crispinus, etc.; or men in exile or otherwise harmless, as Marius.

quo vult; the subject of *vult* is of course not Verres, but his abettor.

54. **tanti tibi non sit**; *non* is occasionally, though rarely, used for *ne*; conf. *Ars Poet.* 460, "non sit qui tollere possit."

55. **arena Tagi.** The Tagus, like the Pactolus (see Hor. *Epod.* xv. 20), was supposed to roll down gold amid its sand. See *Sat.* xiv. 299.

56. **ponenda,** "which must again be laid down."

59. **properabo,** in order that he may get over the *pudor* as soon as possible.

61. **Græcam urbem,** "a Greek Rome." The city was crowded with Greek parasites, actors, teachers, and athletes.

quamvis quota portio fæcis Achæi, "and yet how small a fraction of our dregs are Achæans," *i.e.* numerous as the Greeks were, they were few compared with the motley throng of Orientals. *Quota portio* is lit. "the what-th part?" the answer to it is an ordinal number; and the higher the ordinal, the smaller, of course, is the fraction. Conf. "Quota hora est?" "What o'clock is it?" Ans. "Tertia, quarta," etc.; and Hor. *Ep.* i. 5, 30, "Tu quotus esse velis rescribe," "Write back to say how many fellow-guests you wish to have." If the answer were "quartus," there would be three besides himself. Conf. the Greek expression, τρίτος αὐτὸς = with two others.

From the time when Rome was brought into connection with Greece and the East, the number of foreigners in the city gradually increased. But in earlier times these foreigners had consisted for the most part of literary men, artists, or philosophers, who were naturally attracted by the superior civilisation and wealth of Rome. They neither came in such numbers, however, nor was their importance so great, as to modify Roman character, or to interfere with the careers of Roman citizens. Under the Empire this was entirely changed. As luxury increased, the instruments of luxury increased too. Foreign actors, dancers, astrologers, rhetoricians, flocked to Rome, ingratiated themselves with the rich, and completely supplanted the less versatile Romans and Italians. But there was another class of upstarts hardly less numerous, and often more dangerous, than these. The slave-market was pouring ever-increasing numbers of slaves into Rome, and of these an increasing number ingratiated themselves with their masters, received manumission, and swelled the numbers of the *libertini*. Especially was this the case in the vast *familia* of the Cæsars themselves; and we find in the freedmen of the palace men like Pallas, Narcissus, and Epaphroditus, the most significant feature of the new régime, under which the rule of the bedchamber was superseding that of the senate.

62. **Orontes,** the largest river of Syria. A great many slaves

were brought into Rome, either from Syria itself, or through Syria from the remoter East.

63. **Rusticus ille tuus . . . Quirine.** The Romans generally are referred to, who in the time of Romulus were rustics. They now copy Greek habits, wear Greek shoes, and practise Greek contests.

sumit trechedipna, puts on his run-to-dinner shoes. *Trechedipna* (*τρέχω δεῖπνον*) is neuter plural, and probably refers to the shoes worn by Greek parasites (see note on *Sat.* i. 126), whom the Romans were now imitating.

64. **et ceromatico fert niceteria collo,** and wears prizes of victory on his wax-anointed neck, *i.e.* he practises the gymnastic contests usual among the Greeks. The *ceroma* was a mixture of wax, oil, and clay, used by athletes. Greek words are used intentionally. Participation in the Greek gymnastic contests was long considered unbecoming by men who had no hesitation in appearing in the arena and the circus.

65. **hic . . . hic.** This has no reference to the *rusticus ille tuus.* Lines 63 and 64 relate to Romans who imitate Greek ways; line 65 to Greek slaves, brought from various parts, and rising to a position of importance in Rome.

Sicyone, in Argolis; **Amydon** was in Macedonia.

66. **Andros** and **Samos,** in the Ægean; **Tralles,** in Lydia; and **Alabanda,** in Caria.

67. **Esquilias.** Esquiliæ or Mons Esquilinus was a hill on the east side of Rome, separated from the Collis Viminalis, on the north, by the Via Tiburtina, which, passing along to the low ground to the west, led to the Subura; see *Sat.* iii. line 5. Both the Esquiline and the Viminal hills were the quarters of the better classes, into whose families those Greek slaves insinuated themselves.

dictum . . . a vimine. The Viminal was said to be so called from the twigs which sprang up round the altar of Jupiter placed there.

68. **viscera.** Prof. Mayor translates, "bosom friends."

69. **sermo promptus et Isæo torrentior.** Isæus is not the Athenian orator, but a well-known rhetorician of Juvenal's own time, whose *ubertas,* fluency (conf. *torrentior*), is mentioned by Pliny. For the construction *Isæo torrentior* instead of *Isæi sermone,* conf. *κομαὶ χαρίτεσσιν ὅμοιαι,* "hair like that of the Graces." Conf. also "Dis æqua potestas," *Sat.* iv. 71. Notice the derivation of *sermo* from *sero,* and conf. *serere orationes.* The Greek *εἴρω, ἔρω,* "to twine," is the same root.

71. **quem vis hominem**, any character you like.

72. **grammaticus, rhetor.** For these two professions see note, *Sat.* i. 15 and 16.

aliptes, a trainer, lit. anointer of gladiators.

73. **magus.** The Magi were the same as the Astrologi, Mathematici, and Chaldæi, mentioned so often in Tacitus and other writers of the time.

74. **Græculus**, contemptuous use of the diminutive.

jusseris, if you shall have bidden him. Conf. Virg. *Æn.* vi. 31, "sineret dolor," did grief allow.

75. **Sarmata.** The Sarmatians, or Sauromatæ, lived between the Borysthenes and Tanais in Scythia. For the nom. Sarmata, representing Σαρματής, conf. *poeta*, ποιητής, *nauta*, ναυτής, and *ἵππότα*, the Æolic form of *ἱππότης*, found in Homer.

76. **qui sumpsit pennas**, conf. line 25. Dædalus was an Athenian.

77. **conchylia** (*κογχύλιον*), lit. a kind of shell-fish; then the purple dye extracted from it; and lastly, purple robes. Conf. Cic. *Phil.* ii. 27, "conchyliata peristromata."

me, than I, the faithful client.

80. **cælum hausit**, breathed in the air. Conf. Virg. *Æn.* x. 899.

81. **Aventini.** The Mons Aventinus is the most southerly of the seven hills, immediately south of the Circus Maximus.

bacca, the olive-berry.

82. **adulandi . . . prudentissima**, objective genitive. See *Latin Primer*, § 132.

84. **cervicibus.** The word is always used in the plural by the writers of the golden age.

85. **Herculis, Antæum**, etc. Juvenal probably had in his mind some well-known statue in which H. was represented in this position. Antæus, a famous wrestler, son of Neptunus and Terra; when lifted from the earth, his mother, he lost his strength.

86. **qua deterius nec ille . . . marito**, than which not even the cock by whom the hen is pecked makes a more unpleasant sound. *Marito* is attracted out of the nom. through being inside the relative clause; *nec* = *οὐδέ*, not even. Notice the omission of the prep. *a* before *quo*. Possibly there may be an allusion to Nero's voice, which was weak and cracked, although he thought it divine.

88. **sed illis creditur**, they do it in a way to be believed.

89. **an melior**, is even an actor better when—

90. **comœdus**, a comic actor. A writer of comedies would be *comicus*.

agit, acts the part of.

Dorida. Doris is probably here meant to represent any woman of the lower classes.

Thaida, uxorem, Dorida, represent the three stock female parts of the *palliatæ*, viz. courtesan, matron, servant.

nullo cultam palliolo, without her outer garment.

91. **nempe**, it is true that.

92. **Antiochus, Stratocles**, and **Demetrius** were Greek actors at Rome, of whom Quintilian says that Demetrius took the parts of gods, and good old men and matrons; Stratocles those of hot-tempered old fathers, abandoned slaves, and parasites.

illic, in Greece; wonderful as they seem to us, there are many as good in Greece.

94. **natio comœda est**, it is a nation of actors.

majore cachinno concutitur, he is convulsed with still more violent laughter.

96. **nec dolet**, without real grief.

brumæ, mid-winter; by syncope from *brevima;* lit. the shortest day.

97. **endromidem**, a thick woollen cloak, properly worn by runners after their exercise. Notice the exaggeration in each case, *majore, endromydem, sudat.* Martial has an epigram (iv. 19) on the *endromys*, in which he calls it the work "Sequanicæ textricis," a Gallic weaver.

98. **transi gymnasia**, pass on to the philosophic schools.

99. **audi facinus majoris abollæ**, listen to a crime belonging to a severer garb. The scholiast takes this as a proverbial expression, *majoris togæ*, i.e. *potioris sceleris.* It is better to take it in close reference to the word *Stoicus* in the next line. The *abolla* was worn over the *toga* by senators (*Sat.* iv. 76), soldiers, kings, and philosophers. The context here, esp. *gymnasia* and *Stoicus*, limits it to the last of these. Conf. Mart. viii. 48.

100. **Stoicus occidit Baream.** Tacitus gives the story, *Ann.* xvi. 32, *Hist.* iv. 10. P. Egnatius Celer, a Stoic philosopher,

accused his pupil, Barea Sorranus, and his daughter, of treason against Nero. They escaped execution by suicide.

delator. The *delatores* were first encouraged by Tiberius (24 A.D.). Tacitus says, *Ann.* iv. 30, they were "genus hominum publico exitio repertum." Under Domitian the system of espionage was perhaps at its worst. For famous informers see *Sat.* i. 33 *seq.*, and note *ad loc.*

101. **ripa,** of the river Cydnus, on which Tarsus was built.

102. **ad quam Gorgonei . . . caballi.** Pegasus, the winged horse, sprang from the blood of Medusa, the Gorgon slain by Perseus. One of its hoofs (*τάρσος*)—not, as Juvenal says, a feather—is said to have fallen and given its name to Tarsus.

104. **Protogenes,** etc., Greek flatterers.

108. **summoveor**; *summoveo* was the word used of the *lictor* clearing the crowd.

perierunt; perfect of instantaneous action, "are forgotten in a moment."

109. **jactura,** loss; lit. throwing overboard of goods in a storm.

110. **officium,** the duty of friend to friend, or client to patron.

111. **hic,** here at Rome.

togatus, see note on *Sat.* i. 84. Martial speaks of these *officia* as "opera togata."

112. **cum prætor,** etc. The sense is, What chance has a poor man, when a prætor is his rival, for the favour of these rich and childless ladies? Conf. *Sat.* i. 89.

113. **dudum vigilantibus orbis,** they had long since been up expecting their visitors.

114. **Albinam et Modiam,** rich and childless ladies. Conf. Mart. ix. 100, "Deinde hærere tuo lateri, præcedere sellam, Ad vetulas tecum plus, minus ire decem."

115. **claudit latus** = *adhæret lateri,* see *supra,* walks by the side of.

116. **alter,** the freedman.

quantum in legione tribuni accipiunt, see note on *Sat.* i. 47.

118. **da,** produce if you can.

hospes Numinis Idæi. In 204 B.C. the Sibylline books ordered the statue of Cybele to be brought to Rome, and placed

temporarily in the house of the most virtuous citizen. The senate chose P. Cornelius Scipio Nasica.

119. **procedat**, let him come forward, *i.e.* as a witness.

qui servavit . . . Minervam. In 241 B.C. L. Cæcilius Metellus, while Pontifex Maximus, rescued the statue of Pallas from the burning temple of Vesta; he was blinded by the fire.

122. **quot . . . jugera?** The large estates, so usual at this time, by which the small farmers were ousted, were called *latifundia*. On them the slaves, sometimes numbering thousands, worked in chains, and were herded together in the *ergastula*. See on *Sat.* viii. 180.

123. **paropside**, a small square dish or plate. See Mart. **xi.** 27, 18.

124. **nummorum**, partitive gen. after *quantum*.

arca, conf. *Sat.* i. 78.

125. **Samothracum . . . aras.** Certain deities, possibly of Phœnician origin, were worshipped in Samothrace, called the "Cabiri." Their worship was mysterious, and therefore regarded with awe. See Schömann's *Antiquities of Greece*, p. 11.

129. **hic idem**, this same poor man.

lacerna. See note on *Sat.* i. 27.

si toga sordidula, if his *toga* is a little soiled. See note on *Sat.* i. 84.

calceus alter, one of his shoes. See note on *Sat.* i. 107.

134. **inquit**, says the manager of the games.

135. **de pulvino surgat equestri.** Roscius Otho, in B.C. 67, had passed a law (*lex Roscia*) that the fourteen front rows in the theatre should be confined to members of the Equestrian order, *i.e.* to those possessed of 400,000 sesterces. The honourable but poor citizen had to make way for low-born parvenus. The seats were covered with cushions (*pulvini*).

136. **legi**, *i.e.* the Roscian law. Conf. Cic. *Phil.* ii. § 44.

138. **præconis.** For the contempt in which *præcones* were held see note on *Sat.* iii. 33.

139. **pinnirapi.** The word is not found elsewhere. The *pinnirapus* (lit. feather-snatcher) was a gladiator, evidently, as the name implies, opposed to another who wore a crest. Now, we learn from Varro that the gladiator called a Samnite wore a helmet and crest, as well as a large oblong shield and short sword. The Samnite usually fought with the *retiarius*, who is here humorously called *pinnirapus*. He wore only a short

tunic; in one hand he held a large net (*rete*), and in the other a trident (*fascina*). With the net he tried to envelop the head and shoulders of his antagonist, whom he would then pierce with the trident; if he missed his throw he ran round the amphitheatre, followed by the other, who was hence sometimes called a *secutor*. See note on *Sat.* viii. 200.

lanistæ, a trainer of gladiators.

142. **sarcinulis impar**, no match for the fortune of the bride. Conf. Mart. ii. 11, 8, "Salva est et uxor sarcinæque."

quis pauper scribitur heres? The poor man would not have the means of paying court and making presents to the rich and childless, as the Roman legacy-hunters were in the habit of doing.

143. **quando in consilio est ædilibus?** It was the custom for the prætors, præfecti, and ædiles to invite their friends to their various courts as assessors. This was probably regarded as a compliment rather than the means of making money. The ædiles were at this time mere police magistrates, and yet even they would never invite a poor man.

144. **debuerant olim.** "'Olim' carries the mind back to a past time, and the pluperfect means that at that time the duty had long lain upon them."—Macleane. No doubt an allusion is made to the secession to the Mons Sacer.

147. **hospitium miserabile**, miserable lodgings. The poor generally lived in the *cenacula* or garrets. In Cæsar's time the price of lodgings in Rome was four times as high as in the other Italian towns. See *infra*, lines 205-6.

magno (sc. *pretio*).

148. **frugi cenula.** *Frugi* is used as an indeclinable adjective. It is really a dative case from *frux*, and meant "good or fit for fruit" (*frugi aptus*), and so "economical, frugal." Rarely it is found accompanied by an adjective; as "modestus erat et bonæ frugi."

149. **fictilibus**, things moulded by the hand, and so earthenware.

150. **Marsos mensamque Sabellam**, representatives of simple country life. The words are imitated from Virgil's "Marsos pubemque Sabellam," *Georg.* ii. 167.

151. **veneto duroque cucullo**, with a coarse sea-green hood. The *cucullus* was worn over the *lacerna*. The sense is that a man who at Rome would disdain to eat off earthenware, when in the country and his country dress would see no disgrace in it. In the cities the men rarely wore anything on the

head except for the sake of concealment. Juvenal in *Sat.* vi. speaks of "nocturnos cucullos." Conf. *Sat.* viii. 145.

153. **nisi mortuus.** Freemen were dressed in the *toga* for burial. In the country the *tunica* was worn; hence Martial, speaking of country life, says "O tunicata quies." The "toga rara" is spoken of by Martial, x. 47, as one of the things "vitam quæ faciant beatiorem."

Ipsa dierum festorum . . . majestas, "even the high solemnity of festal days." Ordinary working days were *fasti dies.* Days on which no work might be done were *nefasti*, or with reference to the *feriæ, festi.* In the country holidays might be rare occasions; at Rome the necessity of keeping the idle mob amused was making the holidays out of all proportion to the working days.

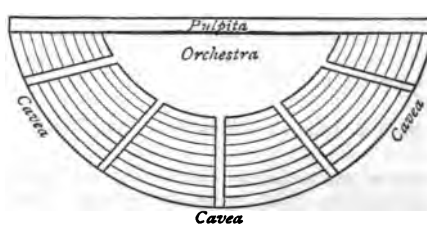
155. **notum exodium,** the familiar farce. It had been often seen before. The *exodium* was an interlude generally acted between the "Atellanæ fabulæ."

156. **personæ pallentis hiatum.** The masks used for these *exodia* were made with a wide gaping mouth to represent a grin. Notice the history of the word *persona*—(1) a mask, (2) the character represented by it, (3) any character or person.

157. **infans,** conf. *infantia, supra,* line 80.

158. **æquales habitus,** no distinctions of dress.

159. **Orchestram,** the space between the stage and the rows of seats rising in tiers one above the other (*cavea* or *cunei*). The senate (in a country town they would be the *decuriones*) sat in the orchestra; the knights in the fourteen front rows of the *cavea.*



clari velamen honoris, "as a dress for their noble office. This is somewhat ironical.

160. **tunicæ.** See *supra,* l. 153, note.

162. **aliena . . . arca,** conf. the expression "æs alienum."

164. **ambitiosa paupertate,** in a poverty that is yet full of show. *Ambitio* (*ambi eo*), a canvassing for office, comes to mean desire for honour or notoriety; *ambitiosus* is connected with this meaning.

Omnia Romæ cum pretio, everything at Rome has to be paid for. When Jugurtha said, "Omnia Romæ venalia esse," he meant that everything, including honour and good faith, was for sale at Rome.

165. **Quid das,** *i.e.* to the *nomenclator*, who kept the names of those entitled to appear at the *salutatio*.

These lines describe the difficulties and affronts to which clients were subjected by the slaves of the rich patrons. However pressing their business might be, unless they bribed these slaves, already over-pampered (*culti*), they were put off with the excuses mentioned in line 167.

166. **clauso Veiento labello.** If they were admitted, the chances were the great man would take no notice of them. Fabricius Veiento was banished by Nero for selling public appointments. We find him, however, a successful informer under Domitian. See *Sat.* iv. 113.

167. **"Ille metit barbam,"** etc. *Amati* goes with both *barbam* and *crinem*. The first down shaved from the chin was offered to some god. So, too, when a youth assumed the *toga virilis*, his long hair was cut off and similarly offered. There are reasons given by the doorkeeper for not admitting the client without a fee, who was thus in this dilemma: he must either go away, and so give offence by not being present on this interesting occasion; or he must fee the porter, and so practically buy the *liba* or cakes which were prepared for the visitors. This is why they are called "venalibus," "which can only be got by paying a fee." Others understand it of cakes brought as presents to the favourite slave (*amatus*), and which he sells.

168. **Accipe, et istud fermentum tibi habe.** These words are difficult, but Holyday's rendering, quoted by Prof. Mayor, is excellent. "Take the cakes," says Umbricius, "but add just rage, as leaven to them." This exactly brings out the double meaning of *fermentum* (*fervimentum*).

170. **peculia,** strictly all property owned by the slave belonged to his master. "Quodcunque per servum acquiritur, id domino acquiritur." He was, however, sometimes allowed to keep a few cows of his own (*peculium*, from *pecus*), and then other kinds of property. Enough was often accumulated in this way to purchase his freedom. Trace how our word "peculiar" is connected with this.

171-3. **Prænestе, in Latium. Volsiniis, in Etruria. Gabiis,** between Rome and Prænestе. **Tibur,** in Latium on the Anio; a favourite abode of Horace, who calls it "supinum," sloping upwards,—*Od.* iii. 4, 23. Prænestе is possibly a superlative form, from a supposed *Præ-no*, meaning "the city or the highest prominence." By its form it is, like Cære and Bibracte, neuter, and is so used in Horace, *Od.* iii. 4, 22, and generally both in prose and poetry; but Juvenal and Virgil, *Æn.* viii. 561, make it feminine in the ablative, according to its meaning, as the name of a city.

175. **magna parte sui.** So many buttresses are needed that they form a considerable part of the city.

176. **villicus,** the bailiff or landlord's agent.

veteris, *i.e.* long neglected, and at last just plastered over.

178. **incendia.** Owing to the narrow streets and crowded *insulæ*, fires were very common at Rome. The *triumviri nocturni* had the special function of guarding against them.

179. **frivola,** his paltry furniture.

180. **Ucalegon,** taken from Virgil's "jam proximus ardet Ucalegon," *Æn.* ii. 311, to express a neighbour who was probably the tenant of one of the lower stories (*tabulata*) of the *insula*. **tibi,** ethical dative: "you may see."

181. **trepidatur,** the tumult is begun.

182. **quem tegula sola tuetur.** Conf. on *cenaculum, supra,* l. 148.

183. **reddunt,** place year by year.

184. **Codro,** any poor man.

Procula minor, too small for a Procula. P. was not his wife, but some well-known dwarf of the time.

185. **ornamentum abaci,** as an ornament for his sideboard. The *abacus* was usually made of marble, and was used to display costly plate upon. Horace, in a similar passage to this, calls it his "lapis albus," *Sat.* i. 6, 116.

186. **cantharus,** a tankard with handles.

sub eodem marmore Chiron, a figure of Chiron which was probably a support of the marble *abacus*.

187. **jamque,** moreover.

188. **divina . . . carmina,** *i.e.* of Homer or other great poets.

Opici, barbarian. The Opici were an ancient race in Italy, from whom the Sabellian races were descended. The word is here used in contrast with "Græcos."

191. **aerumnæ.** The word is a contracted form of *ægrimonia.*

193. **Asturici,** some rich man.

horrida mater, the matrons go dishevelled. Conf. Tac. *Ann.* iii. 2, "atrata plebes."

194. **differt vadimonia prætor,** puts off the days for appearing, *i.e.* proclaims a *justitium.* *Vadimonium* was the giving of security to appear in court on a certain day.

196. **qui . . . donet.** Observe the final force of *qui.*

197. **conferat impensas,** to offer his contribution.

signa, statues.

198. **Euphranoris,** a statuary and painter who lived in the time of Philip of Macedon.

Polycleti, a painter who lived during the Peloponnesian War.

199. **phœcasianorum.** The φαικάσιον was a white shoe worn by priests at Athens and Alexandria, as Appian tells us. The epithet is here transferred from the priests to the gods, after Juvenal's usual mocking style, "white-slippered gods." The busts or statues had been stolen from Greek temples, a practice very common among the provincial governors ever since the destruction of Corinth by Mummius (146 B.C.) Another reading is "Hæc Asianorum." In this case *hæc* would have to be nom. sing.

200. **mediamque Minervam,** and a Minerva in the midst of them. It is more generally, though perhaps less rightly, taken as a bust of Minerva; lit. "down to the middle." Minerva, as the goddess of wisdom, was appropriately placed among books.

201. **argenti,** silver plate.

meliora et plura, than he had before the fire.

202. **orborum lautissimus.** This explains why every one was so anxious to make up his losses. He had no children, and would be able therefore to give rich legacies to his friends. Legacy-hunting was almost a profession at Rome in this period. It was caused by the growing disinclination for marriage among the higher classes, an evil which Augustus had in vain attempted to remedy; but the effect reacted on the cause, as the attentions, flatteries, and presents which the *orbi* received acted as a strong inducement to many to remain unmarried and childless. On both sides it was an organised system of hypocrisy. The legacy-hunter omitted no flattery, however abject; on the other hand, the *orbus* sometimes made his will thirty times in a year, feigned illness in order to stimulate the efforts of his friends,

and altogether made a very good thing out of them, though sometimes he might fall a victim to poison.

203. **suspectus tamquam**, a common construction after verbs of accusing or suspecting in Tacitus and other writers of the silver age.

204. **Circensibus.** The *ludi magni*, or Circenses, began on April 9, and were held in the Circus Maximus. They consisted of chariot races, gymnastic contests, and fights with wild beasts. The latter were the favourite spectacles of the Romans, for whose amusement the emperors were continually increasing the number and length of the holidays, while both they and private *editores* imported incredible numbers of wild beasts from Africa and Asia. In *Sat.* x. 82, Juvenal says that the city mob desires only two things, "panem et Circenses"—the distribution of corn and the spectacles in the circus. See Appendix B at end of Sat. iv.

Sorae. This and the other towns mentioned are all in Latium.

205. **paratur**, is bought; the word is in contrast with *conducis*. Conf. *Sat.* xiv. 140.

206. **tenebras**, a dark hovel.

209. **bidentis amans.** Notice the objective genitive after *amans;* see *Latin Primer*, § 132.

210. **centum . . . Pythagoreis.** The Pythagoreans were vegetarians as a consequence of their belief that after death the souls of men passed into the lower animals, which therefore ought not to be killed and eaten. Conf. Hor. *Sat.* ii. 6, 63, "O fata Pythagorae cognata."

212. **unius . . . lacertae**, of a single lizard, which could be kept in a very minute garden.

213. **Plurimus . . . aeger**, conf. "densissima lectica," *supra*, *Sat.* i. 109.

vigilando. For the quantity of the final "o," see note on *Sat.* i. 68.

ipsum languorem, the very illness from which they suffer.

214. **imperfectus**, conf. "crudum pavonem," *Sat.* i. 130.

215. **meritoria**, lodgings.

216. **Magnis opibus dormitur**, it costs a great deal to sleep; abl. of price.

217. **Redarum transitus.** A municipal law of Cæsar, B.C. 45, prohibited the passage of waggons or carriages through the streets until after four o'clock in the afternoon, with certain

exceptions. Accordingly heavy loads were conveyed through at night-time.

218. **stantis convicia mandræ.** The abuse levelled at the loitering herd; objective gen.

219. **Druso,** probably the Emperor Claudius, who used to sleep over the lawsuits at which he presided.

vitulis marinis. An allusion to Homer's picture, *Od.* iv. 448 *seq.*, of Proteus and his *phocæ* sleeping at mid-day on the shore. Conf. also Virg. *Georg.* iv. 432.

220. **officium,** duty to a friend, such as making a call, or attending a recitation.

221. **ingenti . . . Liburno,** on an immense Liburnian carrier. The Liburnians from Illyria were employed as carriers for the *lecticæ*, as also were Cappadocians, Celts, and Germans. For the abl. case conf. note on *Sat.* i. 13, see also *Sat.* ix. 250, "effugit remige surdo."

223. **clausa . . . fenestra.** The *lecticæ* had windows of talc, —*specularia.* See *Sat.* iv. 21.

224. **ante tamen veniet,** nevertheless he will get there before the poor client.

225. **prior,** in front of us.

227. **metretam,** a nine-gallon cask, a great liquid measure.

229. **clavus militis.** Military boots were called *caligæ;* C. Cæsar, son of Germanicus, was called Caligula, because he was born in the camp. They were studded with hobnails (*clavi*).

230. **quanto celebretur sportula fumo,** see Appendix A. This picture is either taken from the period of Domitian's reign in which food was given instead of the 100 *quadrantes*, or points to the fact that both practices were still in existence side by side.

231. **convivæ,** viz. the clients who came to fetch their food.

sequitur sua quemque culina. Each was followed by a slave carrying a brazier to keep the portion hot.

232. **Corbulo,** type of a strong man. He was a general under Nero. Tacitus calls him "ingens corpore."

235. **tunicæ,** not of the clients, who must appear *togati*, see note on *Sat.* i. 84, but of the passers-by generally, of the "tunicatus popellus."

236. **altera . . . plaustra,** a second waggon. For this description conf. Hor. *Ep.* ii. 2, 72.

238. **saxa Ligustica,** blocks of marble from Luna (the modern Carrara), on the borders of Etruria and Liguria. Conf. Martial, v. 22, 8, "Quæque trahi multo marmora fune vides."

procubuit, has once fallen over; the perfect is used like the aorist of momentary action.

242. **more animæ**, like a breath.

domus, *i.e.* the *familia*, or household of slaves. Even a poor client like the one supposed to be killed would have several slaves. Conf. Hor. *Sat.* i. 6, 116, "cena ministratur pueris tribus," who speaks of being waited upon at his frugal supper by three slaves.

244. **striglibus**, for *strigilibus*. The *strigil* was an instrument for scraping the skin after the bath. It was perhaps of metal, which would explain *sonat*.

componit, gets ready for.

gutto, an oil-cruet (dat. case). The towels were anointed with aromatic oils.

245. **at ille**, but their master, who had been killed by the falling waggon. Conf. the use of *ipse*, "the master." Catullus has "suam norat ipsam" of a bird knowing its own mistress.

246. **novicius**, newly arrived. Conf. Virg. *Æn.* vi. 325 *seq.*

tetrum porthmea, conf. Virgil's "terribili squalore Charon."

247. **alnum**, the boat. Virg., *Georg.* i. 136, speaks of "alnos cavatas."

248. **trientem**, the third part of an *as;* the smallest Roman coin was the *quadrans*. It was customary among the Greeks of comparatively late days to put an obol into the mouth of the dead to pay Charon's fare. Juvenal of course only refers to the superstition jokingly. There is no proof that the Romans adopted the custom. Virgil does not mention it.

quem porrigat, final force of the relative.

250. **quod spatium**, etc. As land was dear in Rome, the houses were built to a great height, limited, however, by Augustus to seventy feet.

253. **silicem**, the pavement.

255. **intestatus**, see note on "intestata senectus," *Sat.* i. 131.

258. **defundere pelves**, to empty the contents of their pans. Prof. Mayor compares Virgil's *pateram fundere*, *Æn.* iv. 60.

260. **dat pœnas**, suffers torture; conf. the Greek δίκας διδόναι and λαμβάνειν.

261. **cubat in faciem**. The description is taken from Homer, *Il.* xxiv. 10—ἄλλοτε δ' αὖτε | ὕπτιος, ἄλλοτε δὲ πρηνής.

262. **ergo non aliter**, Will he not really, you ask, be able, etc. If there is a note of interrogation, this is how we must take it. I should almost prefer to put a semicolon, and translate *ergo* "at any rate."

263. **quamvis improbus.** For *quamvis* see note on *Sat.* iii. 1. *Improbus* is a word with many meanings, the root idea being "beyond measure." A few examples are—*improbum patibulum*, a very high gallows; *improbus labor*, excessive labour; *improbus anser*, a voracious goose; here it is *overweening, insolent.*

264. **cavet**; look in the dictionary for the meanings of *caveo* with accus. and dative, and compare it with *consulo* and *vaco.*

læna, probably the same as the *lacerna*, which was worn over the *toga.*

265. **comitum longissimus ordo.** Perhaps some rich man might be escorted (*deductus*) home from supper by his friends.

266. **multum . . . flammarum**, a quantity of torches.

267. **deducere**, to escort home.

268. **filum**, wick.

269. **procemia**, the prelude (*πρooίμιον*). The word, properly applied to music, often means the preface of a book or speech. Plato describes the discussion in the First Book of the *Republic* as the *πρooίμιον* of what was to follow.

271. **stari jubet**, orders a halt.

272. **cum . . . cogat.** *Cum* (when) takes a subjunctive because it is a hypothetical case.

idem fortior, one too who is stronger.

273. **aceto**, sour wine.

274. **conche.** For the vegetable diet of the poor conf. *Sat.* i. 121, and Horace's apostrophe to the bean—"faba Pythagoræ cognata," *Sat.* ii. 6, 63.

sectile porrum. The leek was either *sectile* or *sectivum, i.e.* cut when young, or *capitatum*, allowed to grow to a head.

276. **ubi consistas**, where you take your stand, *i.e.* for begging.

277. **in qua te quæro proseucha.** For the ind. *quæro* Prof. Mayor quotes Madvig, *Opusc.* ii. 40, who says that in Latin, where a question is asked of one's self, the indic. is frequently used of the deliberative conjective. Conf. *Sat.* iv. 130, "conciditur?" Cic. *ad Att.* xiii. 40, "advolone an maneo?"

The *proseucha* was a house for prayer outside a city, and usually near a river, which, in places where there was no synagogue, the Jews were allowed to build. Conf. Acts xiv. 13. Here the rich bully pretends to think that the poor man is a Jew.

279. **vadimonia . . . faciunt.** Conf. on line 194 above.

283. **qui spoliet**; for subj. conf. "quem porrigat," line 248.

285. **compago**, joint. **Siluit**, has ceased creaking, *i.e.* in being fastened up.

catenatæ tabernæ. Becker supposes that *catenatæ* refers to the custom at wine shops of chaining the bottles to the pillars. Conf. Mart. vii. 61, "catenatis lagenis."

286. **grassator**, highwayman.

agit rem, finishes the matter, as we should say, "does your business for you." Conf. Cic. *Phil.* ii. 21, "negotium transegisses." I think that *subitus* shows that the phrase must be taken in this sense rather than in that of "carries on his trade."

288. **Pomptina palus**, etc. The Pomptine marsh in Latium had been partially, but not completely, drained by Augustus. It was, like the Gallinarian wood near Cumæ, infested with brigands, who, when soldiers were sent to these places, flocked to Rome, and added to the dangers of the poor man's life there.

293. **proavorum atavos.** The order of ascent is *avus, proavus, abavus, atavus.*

294. **sub regibus atque tribunis**, *i.e.* under monarchy and the republic, of which the *tribuni plebis* were the most characteristic representatives.

295. **uno . . . carcere**, the "carcer Mamertinus," built by Ancus Martius. This was the only prison until Appius Claudius the decemvir built a second.

296. **poteram.** The imperfect tense implies that something which might have been fulfilled is actually unfulfilled. *Possum* = "I can and perhaps will:" *poteram* = "I could, but won't:" *potui* = "I could, and did or did not," as the case may be. Conf. Virg. *Ec.* i. 79, Hor. *Sat.* ii. 1, 16. Similarly, in Greek ἔδει and χρῆν imply some state of things which might conceivably have been other than it is.

300. **tuo . . . Aquino.** Juvenal was born at Aquinum, a *colonia* on the Via Latina. See Introduction.

refici is of course governed by *properantem*, not, as Mr. Macleane supposes, by *reddet*, which would require *reficiendum.*

301. **Helvinam Cererem.** Aquinum had temples to Ceres and Diana. The meaning of the epithet Helvinam has baffled commentators.

303. **caligatus**, with thick country boots on; or possibly there is a military metaphor involved. 'Adjutor' perhaps supports this view.

SATIRE IV.

2. **ad partes**, to play his part.

3. **æger** = feeble.

4. **deliciæ**, a rake. Conf. Mart. viii. 48, 6, "nec nisi deliciis convenit iste color.

viduas, unmarried women.

5. **refert**; see note on *Sat.* i. 141.

6. **porticibus.** Conf. *Sat.* vii. 178, "porticus, in qua Gestetur dominus quotiens pluit."

Each large villa was provided with a hippodrome and a *gestatio.* The former was a broad pathway lined with plane trees, which were clad with ivy climbing from tree to tree. The *gestatio*, in which the lord was carried in his *lectica*, was an oval walk also shaded by trees. The *porticus* here mentioned can be neither of these, because (1) the passage in Satire vii. 178 shows that it was covered in ; (2) Mart., i. 12, speaks of a portico nearly killing its owner by falling in. There was probably in many villas a kind of arcade or colonnade round a portion of the house in which the owner might either drive or be carried. Conf. also Mart. xii. 50.

6. **vectetur**, in the lectica.

in umbra, probably of plane trees. See note on *Sat.* i. 12. In the pleasure gardens of the rich there were usually extensive avenues.

7. **vicina foro.** Prof. Mayor quotes Tac. *Ann.* iii. 9, "fuit inter irritamenta invidiæ domus foro imminens."

9. **incestus** (*in-castus*), an incestuous wretch. The word is often used of sacrilege, as here.

nuper = *noviper.*

vittata . . . sacerdos, a Vestal virgin.

10. **terram subitura.** The ancient punishment, revived by Domitian, for unchastity on the part of a Vestal was starvation in an underground chamber outside the Colline Gate.

12. **si fecisset . . . caderet**, the imperfect in the apodosis, because the result, the *ignominia*, would be lasting.

sub judice morum, *i.e.* the emperor, who always assumed the censorship under the title of *præfectura morum.* The censor would punish any violation of the sumptuary laws. Martial addresses Domitian as "Censor maxime, principumque princeps."

13. **Titio Seioque**, names to represent ordinary citizens. They are frequently used in legal books for the parties in a lawsuit.

14. **fœdior omni crimine**, too disgraceful for any accusation. Conf. *infra*, "privatis majora locis." *Sat.* iii. 184, "Procula minor."

15. **persona**, the character you are dealing with.

sex millibus, sc. *sestertiûm*. The high price was caused by its unusual size, as mullets rarely exceeded two pounds. In Tiberius's reign three mullets were sold for 30,000 sesterces. Reckoning the *denarius* or 4 sesterces at 7½d., you will find that 6000 sesterces amount to £46 : 17 : 6. Conf. Mart. x. 31, 4, and 37, 7.

16. **sestertia**, sums of 1000 sesterces.

æquantem, as a neuter verb in the sense of "coming up to," often takes an accus. **Paribus libris** is ablative.

18. **consilium laudo artificis**, I praise it as a masterpiece of skill, *i.e.* in the craft of legacy-hunting; see note on *Sat.* iii. 202.

19. **præcipuam in tabulis ceram.** A will might have several tablets (*tabulæ* or *ceræ*); if there were a considerable number of heirs or legatees, the principal heirs would be mentioned on the first, those receiving less on the second, and so on. If any one were made *hæres ex asse*, "heir to the whole estate," one tablet would be enough; see *Sat.* i. 57. Here *præcipuam ceram* is by hypallage equivalent to *præcipui heredis ceram, i.e. primam ceram;* conf. Hor. *Sat.* ii. 5, 52.

21. **antro**, the *lectica*. The litter was closed against wind or rain, but had large windows, made not of glass but of the *lapis specularis* (talc or mica).

23. **frugi**; see note on *Sat.* iii. 148.

Apicius lived under Tiberius, was notorious for gluttony and extravagance, is said to have spent 100,000,000 sesterces on his kitchen, and finally to have poisoned himself from fear of poverty; see Mart. iii. 22, who tells the story. Conf. also *Sat.* xi. 3.

24. **patria . . . papyro**, with an apron made of his country's papyrus. He is called in *Sat.* i. 26 "pars Niliacæ plebis." It is curious that no papyrus is grown in Egypt at the present time.

25. **squamam**; sc. *emisti*. *Squama* is used for the whole fish, as *carina* is used for the whole ship, and *axis* for the whole chariot.

minoris; sc. *pretii*.

26. **Provincia**—used here for any part of the empire outside Italy: it is probably a syncopated form of *providentia*.

27. **majores Apulia vendit**. The land in Apulia was cheap and unfruitful, owing to the hot wind called *atabulus*, which was prevalent there at certain seasons; conf. Hor. *Sat.* i. 5, 77-8, "Incipit ex illo montes Apulia notos Ostentare mihi, quos torret Atabulus."

28. **putemus**; another reading is *putamus*, on which see note on *Sat.* iii. 277.

29. **induperatorem** or *endoperatorem* = *imperatorem*. In old Latin *endo* is found for the prep. in. Even in Lucretius, who has "endogredior," such forms are archaisms, and Juvenal is purposely using epic language and style in this satire.

30. **modicæ**, *i.e.* for Crispinus.

31. **purpureus**; conf. "Tyrias lacernas" in *Sat.* i. 27.

scurra, a buffoon.

Palati . . . magni. The Domus Augusti was on the Palatine Hill. Under Augustus and Tiberius the emperor's abode was like that of an ordinary citizen, but Caligula, Nero, and Domitian rebuilt, enlarged, and adorned it, until it became really a palace.

32. **princeps equitum**, probably the same as the *præfectus prætorio*.

33. **municipes . . . siluros**, the shads from his own country. Conf. "Lagenæ municipes Jovis," Cretan wine-jars, *Sat.* xiv. 271; and "Cadmi municipes lacernas," Mart. x. 87, 10. *Municeps* (*muniacapio*) was one who undertook public duties in his city.

fracta de merce, from his damaged wares.

34. **Calliope**, the Epic muse. Conf. Hor. *Od.* iii. iv. 1-2, "Descende cælo, et dic age tibia Regina longum Calliope melos."

37. **Flavius . . . ultimus**. Domitian was the last of the Flavian dynasty. He was preceded by his brother Titus and his father Vespasian. He came to the throne in 81, and died 96 A.D.

38. **calvo . . . Neroni**, a bald edition of Nero, whose character Domitian's resembled.

39. **spatium admirabile rhombi**, a turbot of wonderful size. Conf. "Crispi jucunda senectus," "violentia Turni," "βλη Ἀχιλλεως," etc.

40. **Dorica**. Ancona was founded by some refugees from

Syracuse, which was itself a colony from Corinth, and therefore Dorian, sent out in 734 B.C.

41. **neque enim**, nor indeed; see note on *Sat.* i. 77.

42. **glacies Mæotica**, the ice on the Palus Mæotis, or Sea of Azov. The turbots were blocked up here in inactivity during the winter, and when the ice broke up in the spring, they passed through the Cimmerian Bosporus into the Pontus, and through the straits at Byzantium (ad ostia Ponti), which had a great trade in fish.

46. **pontifici summo.** After the death of Lepidus, the third member of the second triumvirate, Augustus assumed the *pontificatus maximus*, and the office was held by all the emperors who succeeded him. The duties of the *pontifices* consisted in superintending all matters of religion, regulating the calendar, fixing the dates for such festivals as were movable, and interpreting portents and prodigies. The luxury of the pontifical banquets is alluded to by Horace, *Od.* ii. 14, 28.

proponere, to offer for sale.

47. **multo delatore**, with many an informer; conf. again "densissima lectica." For the *delatores* see note on *Sat.* iii. 100.

48. **algæ inquisitores.** These men poked about everywhere and looked into the veriest trifles to see if they could claim anything for their employers. Virgil has the expression "projecta vilior alga," *Ec.* vii. 42.

protinus, without more ado.

49. **agerent**, would go to law with.

50. **fugitivum**, the proper word for a runaway slave. Conf. *Sat.* viii. 174.

51. **vivaria Cæsaris**, the preserves of Cæsar, *i.e.* his fish-ponds. Wealthy Romans commonly had well-stocked *piscinæ* in their gardens. To Hortensius the orator, and Lucullus the commander against Mithridates, both famous for wealth and luxury, Cicero applies the term "Piscinarii," *Epist. ad Att.* ii. 1, 6.

53. **Palfurio.** Palfurius Sura was expelled from the senate by Vespasian, after which he joined the Stoics and became a successful informer under Domitian. Armillatus was another informer.

55. **res fisci est.** On the establishment of the empire, the provinces were divided between the senate and the imperator. The revenues, taxes, and other monies proceeding from the

latter, went into the *fiscus*, or emperor's treasury, the rest into the public *œrarium*. Sometimes *fiscus* is used loosely, as here, for any property which the emperor could claim by his position.

56. **ne pereat**, lest it should be wasted.

letifero . . . autumno; conf. Hor. *Ep.* i. 7, 5-6, "dum ficus prima calorque Designatorem decorat lictoribus atris," where "designator" means an undertaker.

57. **jam quartanam sperantibus ægris**. *Quartanam*, sc. *febrem; quartan ague* was a milder form of the disease than *tertian*. Cicero tells Tiro that he hopes he will be stronger, "quum in quartanam conversa vis est morbi," *Ad Fam.* xvi. 11.

59. **velut urgeat Auster**, the warm south wind, which would soon have spoilt the fish, was prevalent in autumn. Conf. Hor. *Od.* ii. 14, 15-16, "Frustra per autumnos nocentem Corporibus metuemus austrum."

60. **Utque lacus suberant**, "and when the lakes were below them," *i.e.* the Lacus Albanus, about fourteen miles from Rome. Domitian had a villa at Alba Longa, where he spent much of his time.

quamquam diruta. *Quamquam*, without a finite verb, is only found in the silver age. Alba Longa, with the exception of its temples, was destroyed by Tullus Hostilius, as Livy narrates, i. 29.

61. **Ignem Trojanum**, which Æneas had brought from Troy, together with the Penates. Conf. Virg. *Æn.* ii. 296, "et manibus vittas Vestamque potentem, Aeternumque adytis effert penetralibus ignem."

Vestam . . . minorem, as compared with the Roman Vesta. *Vesta* is connected with ἑστία, a hearth; conf. vesper, ἕσπερος.

62. **parumper** = παῦρον περ, a very little while.

64. **exclusi . . . Patres**. Among other characteristics of despotic rule, the emperors were very inaccessible to their subjects.

65. **ad Atriden**, ironically, "the great king."

Picens. The fisherman; Ancona was in Picenum.

66. **privatis majora focis**, too great for a private hearth. Conf. "Procula minor," "omni crimine fœdior."

genialis, sacred to your genius. Each person had a genius, or protecting divinity, which was born with him (the root is *gen.*), and also died with him.

67. **stomachum laxare saginis**. Mr. Macleane translates

this, "to distend your stomach with good things," referring *saginis* to the fish. I am afraid the real meaning is less savoury, but more characteristic of Roman gluttony, "to relieve your stomach of its last gorge." *Saginis*, ablative of privation. Emetics were frequently taken for this purpose.

69. **Quid apertius?** What could be more barefaced flattery?

et tamen illi surgebant cristæ, "and yet his crest rose." *Illi* refers to Domitian, who is pleased and gratified even with such transparent flattery. This is much better than to ascribe *quid apertius* to the fisherman, in reference to *ipse capi voluit*, and then to suppose that the fish's crest rose, as if indignantly to deny the truth of his words.

71. **Dis æqua potestas,** *dis = deorum potestati.* Conf. "Isæo torrentior sermo, iii. 70. Martial speaks of "edictum domini deique nostri" in reference to Domitian, who always began his rescripts thus: "Dominus ac deus noster sic fieri jubet."

73. **proceres.** These were probably the "amici Cæsaris," or unofficial advisers and favourites. Mæcenas stood in this relation to Augustus. Conf. *infra*, "miseræ magnæque pallor amicitiæ."

75. **clamante Liburno,** "on the proclamation of the Liburnian slave," who admitted visitors to the emperor, and made proclamations like the present. The Liburnians were of great stature (conf. *Sat.* iii. 221), and probably had loud voices.

76. **rapta . . . abolla,** see note on *Sat.* iii. 99.

77. **Pegasus** was said to have been the son of a trierarch, and to have received his name from the figure-head of his father's ship. The Scholiast says he was *præfectus urbi* under Vespasian. Juvenal charges him here with being too lenient.

attonitæ positus modo villicus urbi. The *villicus* was usually a slave (see on *Sat.* iii. 176), and superintended other slaves; so Domitian treated Rome as his own property, and the citizens as his slaves, whence the *præfectus urbi* was in reality no better than a *villicus*.

78. **præfecti.** Various prefects were established by Augustus to perform the various departments of state business. The chief were the *præfectus urbi*, *præfectus annonæ*, *præfectus prætorio* (see note on *Sat.* iv. 32), *præfectus vigilum*. The *præfectus urbi* was the most important of these, and had an extended authority both in police matters and judicial proceedings. Conf. "legum interpres."

79. **quamquam** goes with *temporibus diris;* conf. note on line 60.

81. **Crispi jucunda senectus.** Vibius Crispus is ranked by Tacitus "ister claros magis quam inter bonos." Quintilian speaks highly of his eloquence, and calls him "compositus et jucundus." His wealth, made by public pleading, was proverbial. Martial, iv. 54, 7, speaks of a man as "divitior Crispo." He had 200,000,000 sesterces.

82. **cujus erant mores, qualis facundia** = *tales qualis erat,* "whose manners were like his eloquence;" and then, in explanatory apposition to the whole, comes *mite ingenium,* "a character made up of mildness."

84. **comes,** friend, see note on "proceres," *supra.*

88. **pendebat,** hung in the balance, *i.e.* a single ill-timed word on the most trivial subject might be his ruin.

90. **nec civis erat, qui . . . posset,** nor was he such a citizen as could; note the consecutive force of *qui,* which requires a subjunctive.

93. **his armis,** *i.e.* by his complaisance and readiness to go with the times.

94. **ejusdem . . . ævi,** genitive of quality.

Acilius. Of the father not much is known. The son, Acilius Glabrio, had been consul with Trajan in 91 A.D., and was, according to Suetonius, executed by Domitian, because he was jealous of his skill in the arena. Juvenal, however, implies here (99-103) that Acilius fought in the arena as a way of feigning imbecility or madness, and so escaping the malignity of the emperor.

95. **indigno, quem mors . . . maneret,** who did not deserve that so cruel a death should await him. *Dignus* or *indignus,* followed by the consecutive use of *qui,* is the ordinary construction. Conf. "dignus sum qui hoc faciam," I am worthy to do this.

96. **domini,** see note on line 71.

olim, now for a long time. Pliny has "olim non librum in manus sumpsi."

97. **prodigio par est,** etc. The Annals of Tacitus are a gloomy commentary on this line. Conf. also the expression "de nobilitate comesa," i. 34.

98. **fraterculus esse Gigantis,** to be a mere insignificant son of earth, *i.e.* a nobody. The Gigantes were sons of Terra.

Persius has the expression "progenies Terræ," vi. 17, for an unknown person.

100. **Albana . . . arena.** Domitian had an amphitheatre fitted up at his Alban villa, on which see above, line 60.

101. **venator.** Wild beasts were first exhibited and killed in the amphitheatre in 186 B.C. There were three classes of men who fought with the animals—(1) Condemned criminals; these were usually called *bestiarii*. (2) Professional *venatores*, who were trained and kept like gladiators in *venatoriæ familiæ*. (3) Amateurs, like Glabrio here, who, either from taste, servility, or cunning, appeared in public as *venatores*. We hear that nobles and senators often did so. The name *venationes* was common to all exhibitions of the kind. See Appendix B.

102. **priscum illud . . . acumen, Brute, tuum.** L. Junius, nephew of Tarquinius Superbus, on the murder of his brother by the king, feigned madness, and hence received the cognomen of Brutus, in order, as Livy says, that his intellect, lying hid under that name, might wait its opportunity to become the liberator of the Roman people, Livy, i. 56.

103. **barbato . . . regi.** Barbers are said to have been first introduced from Sicily about 300 B.C. *Barbato* here means "ancient," and so "simple." Conf. "intonsi Catonis," Hor. *Od.* ii. 15, 11. Conf. also *Sat.* v. 30, "capillato consule."

104. **nec melior vultu, quamvis ignobilis,** no brighter in countenance, although low-born. The nobles were the chief objects of imperial jealousy, but Domitian was fatal to all alike.

105. **Rubrius** was of Gallic origin, and had served under Nero and Vespasian.

offensæ veteris reus atque tacendæ, genitive of accusation after *reus; reus* properly is a party to a lawsuit (*res*); then it came to mean a defendant or criminal, equivalent to ὁ φέυγων; while *petitor* was ὁ διώκων.

107. **Montani,** possibly the same man whom Tacitus mentions as having attacked Nero in a poem, "detestanda carmina factitantem," *Ann.* xvi. 28.

108. **matutino . . . amomo.** The proper time for anointing would be after the bath, and before the dinner.

109. **redolent duo funera.** The dead body was anointed and perfumed before the cremation took place.

110. **Pompeius,** evidently a *delator*, but otherwise unknown.

susurro, a word like *murmur* or *turtur*, which imitates by its pronunciation the thing represented by it.

111. **qui vulturibus servabat viscera Dacis.** Cornelius Fuscus was *præfectus prætorio* under Domitian, and was by him sent against the Dacians in 86 A.D. He and his whole army were destroyed.

112. **marmorea meditatus prœlia villa.** This is generally taken to mean that Fuscus was a mere carpet-warrior, too luxurious for the realities of war. This is, however, hardly consistent with what Tacitus says of him, "non tam præmiis periculorum quam ipsis periculis lætus." The words therefore probably mean, as Mr. Macleane thinks, that he preferred retirement and military studies to a court life.

113. **prudens Veiento.** For this man see note on *Sat.* iii. 166.

mortifero . . . Catullo; his full name was L. Valerius Catullus Messalinus. Pliny, *Ep.* iv. 22, describing a supper with Nerva, says, "incidit sermo de Catullo Messalino qui luminibus orbatus ingenio sævo mala cæcitatis addiderat."

116. **a ponte satelles.** Bridges were the ordinary stations for beggars. This does not mean that he ever had been a beggar, but that from his blindness and fulsome flattery he would have made a good beggar. Take, therefore, *a ponte satelles* in the relative clause after *mendicaret.*

117. **dignus . . . qui mendicaret.** See note above on line 95.

Aricinos ad axes. Carriages on their way to Aricia, on the Appian Road, fifteen miles from Rome. There was a temple of Diana on the heath near Aricia, whither at certain times the wealthy Roman women resorted to offer vows, and it was probably the traffic along the road on these occasions which attracted a regular colony of beggars. Conf. Mart. ii. 19, 3, and x. 68.

118. **devexæ,** descending the hill.

121. **pugnas Cilicis.** The Cilix was a gladiator accoutred as a Cilician pirate, just as a Thrax was equipped in the Thracian arms.

122. **pegma.** The *pegma* was a large wooden erection, with several platforms, which were arranged so as to rise or fall at will: they were used in theatres to represent the appearance or disappearance of gods, etc. Martial says, "ut crescunt media pegmata celsa via." We learn that on one occasion the story of Icarus was thus represented, when the boy fell from the *pegma* and sprinkled the emperor with his blood.

velaria (elsewhere "vela") were the awnings fastened by means of poles over the entire amphitheatre for protection against the sun.

123. **ut fanaticus, œstro percussus . . . tuo,** as if inspired with your frenzy. *Fanaticus* was properly a person belonging to a fane or temple, then one under the immediate influence of the god, as the Pythian priestess was. *Œstrus*, properly a gadfly, conf. Virg. *Georg.* iii.; then, metaphorically, a divine frenzy.

124. **Bellona.** Prof. Mayor says that this name was applied to a new deity introduced from Cappadocia.

126. **Britanno.** Agricola was commanding in Britain during Domitian's reign. He was recalled in 84 A.D.

128. **erectas in terga sudes,** its fins (lit. wooden stakes), erected on its back, *i.e.* as if in defiance.

130. **conciditur.** For the mood see note on *Sat.* iii. 276.

132. **quæ . . . colligat,** final use of *quæ*.

133. **debetur,** is owed, *i.e.* is wanted.

Prometheus, used for a potter, as Vulcanus for a smith, Prometheus (*προμηθεία*, forethought) is represented in Greek mythology as a deity who helped to civilise the human race by teaching them the arts. But conf. *Sat.* viii. 133.

134. **argillam,** white clay, derived from the root *arg*, found in *arg-entum*, the bright metal; *arg-uo*, to make clear; *arg-utus*, clear in sound or shape; *Argus*, the bright heaven with its thousand eyes.

135. **tua castra,** appropriate to an *imperator* in the original sense of the word.

137. **noctesque Neronis jam medias.** Suetonius tells us that Nero protracted his banquets from midday to midnight.

138. **aliamque famem,** caused by the use of emetics. See note on line 67.

Falerno (sc. *vino*), wine grown on the north-west slopes of Campania.

140. **Circeis,** on the coast of Campania, not far from Terracina. Horace says, *Sat.* ii. 4, 33, "Ostrea Circeis, Miseno oriuntur echini."

141. **Lucrinum ad saxum,** at the rocks of the Lucrine lake, which was north-east of Baiæ, and produced excellent oysters.

Rutupino . . . fundo. Rutupiæ was the Roman town called afterwards Richborough, the site of which is not far from Sandwich. British oysters were celebrated at Rome. They were also obtained from Brundisium, Tarentum, and Cyzicus.

143. **echini,** a sea-urchin. See the line of Horace quoted above.

147. **Cattis**, a German tribe, occupying the district due east of Coblentz, and between the Rhine and the Maine. Domitian celebrated a triumph over them in 84 A.D., and called himself Germanicus in consequence.

Sicambris, a tribe north-east of Cologne.

149. **præcipiti . . . pinna**, on hasty wing; or possibly the Scholiast may have ground for asserting that letters containing good news were *laureatæ*, while those containing bad news were *pinnatæ*.

151. **tempora sævitiæ**, genitive of definition.

153. **Cerdonibus** is used in the digest as a proper name for slaves, just as Titius Seiusque (see line 13) represent ordinary citizens. The word literally means, workers for gain (κερδος), and so artizans. It here is opposed to Lamiarum. The actual murderer of Domitian was Stephanus, a freedman.

154. **Lamiarum cæde madenti**, reeking with the blood of the Lamiæ. Ælius Lamia was put to death by Domitian; but he is only mentioned here to represent the class of nobles generally, against whom the emperors were especially bitter. See note on line 104. These last lines, together with the mention of the death of the younger Glabrio, help to fix the date of the Satire. Glabrio was put to death in 95. Domitian died in 96 A.D.

APPENDIX A.

THE SPORTULA.

ONE of the most regular, and it may be added one of the most irksome, of the duties owed by clients to their patrons was the early morning *salutatio*. As a return for this and other duties it had in earlier times been customary for the patron to invite them to dinner with him after the day's work was over; while on such special occasions as a birthday or a marriage, a *publica cena* would be given to all the clients together. This was probably the state of things till Nero's reign, when Suetonius tells us — "Adhibitus sumptibus modus: publicæ cenæ ad sportulas redactæ." Instead of a regular dinner (*recta cena*) the client now received some portions of food, which he took away in a basket (*sportula*). For the sake of convenience this was soon commuted into a small money payment, usually 100 *quadrantes*, or 25 *asses*. The same custom was no doubt applied to the *privatæ* as well as the *publicæ cenæ*, until *sportula* lost its original meaning and came to mean the money-dole only, as

it does in *Sat.* i. 84. Domitian, we learn, also from Suetonius, not liking the system of money payments, "sportulas publicas sustulit, revocata rectarum cenarum consuetudine." This change, as we know from Martial's Third Book, was unwelcome to the clients, as, instead of the money-dole, however small, they were now insulted with inferior food to that served for the rest of the company. Conf. Juvenal, *Sat.* v.; Martial iii. 60. The change, however, was of short duration, and the money-dole soon reintroduced. Out of this the client had to provide the necessaries of life, "hinc toga, calceus hinc est, et panis fumusque domi," *Sat.* i. 107; and though he still hoped for an invitation to dinner, he rarely received one, *id.* 121. He might, however, apparently earn more than one *sportula* in the day, though the amount of labour so involved would be very ill requited by another 100 *quadrantes*. After the *salutatio* was over, which involved rising before break of day, and then a walk through snow or rain or crowded streets, the patron had to be accompanied on his round of visits, then to the Forum, then to the baths, while at all recitations the unfortunate client was expected to lead the applause, and after all this, as Juvenal says, "nusquam minor est jactura clientis."

APPENDIX B.

VENATIONES.

THESE exhibitions of wild beasts, in which they were made to fight either with one another or with men, were always assuming wider and wider proportions. Originating in the facilities for getting wild beasts from Africa opened out by the conquest of Carthage, they led to a systematic capture of animals of every kind in every new province acquired by Rome. The various provincial governors, as we learn from Cicero's letters, were expected by their friends at home to send them animals for exhibition. Both the number and the varieties of the animals brought to Rome are almost incredible. We hear of elephants, hippopotami, crocodiles, giraffes, lions, tigers, bears, panthers, besides innumerable others. It was no uncommon thing for 300 or 400 lions, 400 or 500 bears, 20 or 30 elephants, and smaller animals in proportion, to be exhibited and killed at a single festival, though it must be remembered that, as the number of holidays kept continually increasing, these festivals lasted sometimes for weeks or even months together. Trajan celebrated his Dacian triumph by a four-months' holiday, during which 11,000 animals were killed. It need hardly be said that the capture and management and transport of these animals must have

given employment to an immense number of persons. The exhibitions sometimes consisted in various performances, which the animals were trained to go through; more often, however, in combats between the animals themselves, as when an elephant was pitted against a rhinoceros, or between the *venatores*, often accompanied by trained dogs, and the various animals. Nero, on one occasion, made his prætorian guard enter the arena against 400 bears and 300 lions. Even more horrible were the occasions when unarmed criminals were driven into the arena to defend their forfeited lives for as long as possible against the hungry beasts. "Christianos ad leones" was a cry which was sure to be taken up with emphasis by a Roman mob. After the time of Vespasian, those *venationes* took place in the Colosseum, a huge structure, of which the remains are still to be seen, and which was said to contain 87,000 spectators.

SATIRE V.

2. **aliena vivere quadra**, conf. Virg. *Æn.* vii. 114, "patulis nec parcere quadris," and Martial, vi. 75, 1, "quadramve placentæ." Roman loaves were often divided into four: hence "aliena quadra" was a proverbial expression for "another man's bread."

3. **Sarmentus**, a freedman of M. Favonius, who was killed at Philippi; he was afterwards a favourite of Augustus. The Scholiast says that he illegally assumed the dignity and privileges of the Equestrian order, for which he was accused, but unsuccessfully. He is mentioned by Horace, *Sat.* i. 5, 52, *seq.*

iniquas, because of the indignities parasites were exposed to.

4. **vilis Gabba.** Aulus Gabba, a wit mentioned by Quintilian, and Martial i. 41, 15, "qui Gabbam salibus tuis . . . potes vincere." The Scholiast calls him "sub Tiberio scurra nobilis."

5. **quamvis jurato**, for construction of *quamvis* see *Sat.* iii. 1. Conf. Cic. *ad Att.* i. 16, 10.

6. **frugalius**, comparative of *frugi*, for which see *Sat.* iii. 148.

8. **crepido**, a footpath above the level of the road. Beggars took their stand here as they did at the bridges. Conf. "a ponte satelles," iv. 115.

tegetis, a beggar's mat, often made of rushes. Conf. ix. 140, "tuta senectus A tegete et baculo."

9. **dimidia brevior**, too small by half.

injuria cenæ = *injuriosa cena*, alluding to the insults heaped on the guests. Conf. our expression, "a brute of a man."

10. **illic**, on the *crepido*. The subject of *possit* is *fames*.

13. **mercedem solidam**, payment in full. Conf. "solido de die," "solidam solvere."

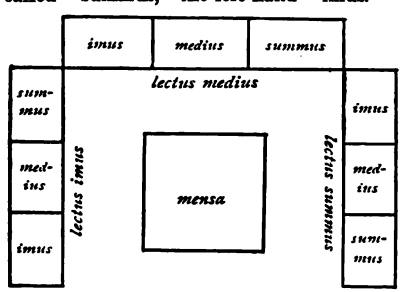
officiorum, in its proper sense of duties to patrons. Conf. "officiosa sedulitas" Hor. *Ep.* i. 7, 8. Beyond the "centum quadrantes," the client had no prospect of reward except, on rare occasions, a dinner. See iii. 110.

14. **amicitiæ magnæ**, conf. iv. 74.

imputat, makes a merit of it; lit. adds it to your account.

rex. Conf. i. 123, "rex horum." Hor., *Ep.* i. 7, 36, says to Maecenas, "rexque paterque Audisti."

17. **tertia ne vacuo**, etc. The *triclinium* consisted of three couches (*lecti*) arranged round a table. Each *lectus*, on which cushions (*culcitæ*) were placed, contained usually three persons. The guest lay on his left elbow, and consequently might be said to look down on those whom he faced. Hence the right-hand *lectus* was called "summus," the left-hand "imus."



The post of honour was the left hand corner of the *medius lectus*. The host was usually "summus" of the *lectus imus*. On the same couch usually sat his own family or parasites. The vacant *culcita* in this passage was therefore probably in the "lectus imus." Conf. Hor. *Sat.* ii. 8, 20 *seq.* See Becker's *Gallus*, pp. 472-4.

19. **propter quod rumpere somnum debeat**, conf. iii. 111, "si curet nocte togatus currere," and Mart. xii. 26; also Pliny's phrase, "officia antelucana." Conf. Martial's complaint, x. 74, 12, "Quid concupiscam quæris ergo? dormire."

20 **ligulas dimittere**, properly—*lingulas γλώττας τῶν ὑποδη-*

μάτων. Conf. Mart. ii. 29, 7. The *lingula* was either a tongue-shaped buckle, or a leather thong passed down the front of the boot.

21. **peregerit orbem**, should have finished their round of visits. The patrons vied with one another in getting a large number of clients to pay the morning *salutatio*. Conf. Mart. xi. 24, "ut tibi tuorum sit major numerus togatulorum."

22. **sideribus dubiis**, when the stars are beginning to disappear, *i.e.* at early morning.

aut illo tempore, etc. This refers to an earlier time of the night, when the Great Bear or Charles's Wain is still seen high in the sky.

24. **quod sucida nolit lana pati**. Pliny says that *sucidæ lanæ*, *i.e.* wool with the sheep's sweat still in it, was soaked in wine or oil or vinegar, and used for fomentations. This wine is too bad even for this purpose.

25. **de conviva**. Conf. vii. 197, "fies de rhetore Consul."

Corybanta, one of the priests of Cybele, whose worship was always violent and enthusiastic. See on *Sat.* viii. 176.

26. **jurgia proludunt**. Conf. "procemia rixæ," iii. 269. *jurgium=jurigium* (*jus ago*).

27. **rubra . . . mappa**, a blood-stained napkin. The host often provided the *mappæ*. Martial has an epigram on a man who used to steal them when he dined out, xii. 29.

29. **Saguntina . . . lagena**. The Saguntine earthenware was famous. It is mentioned both by Pliny and Martial. The parasites and freedmen are supposed here to fling the wine-jars at one another, as the result of this bad, heady wine.

30. **capillato diffusum consule**. *Diffundere vinum* was to transfer it from the *dolium*, where it was put for the purpose of fermentation, into *amphoræ* and *cadi*, the corks of which were covered with pitch or gypsum, and the title of the wine and the name of the consuls for the year marked on it or hung on labels. Conf. Hor. *Odes*, iii. 8, 10-12. See Becker's *Gallus*, pp. 487-9. For "capillato consule" conf. "barbato regi," iv. 103. Barbers were introduced into Rome 300 B.C.

31. **bellis socialibus**. The Social War was begun 91 B.C.

32. **cardiaco**, with a disordered stomach. Prof. Mayor quotes Pliny, xxiii. 25, "cardiacorum morbo unicam spem in vino esse certum est."

cyathum. The *sextarius* ($\frac{1}{6}$ of a *congius*, and equal to about one pint) was divided, like the *as*, into multiples of $\frac{1}{12}$. The *cyathus* answered to the *uncia*, and was $\frac{1}{12}$ of a *sextarius*; for

the other divisions the same names were employed as for the divisions of the *as*. So Martial has, ii. 1, 9, "mixto quincunce;" and vi. 78, 7, "misceri deunces."

33. **Albanis . . . de montibus.** Conf. xiii. 214, "Albani veteris pretiosa senectus;" Hor. *Od.* iv. 11, 2; *Sat.* ii. 8, 16, where it is offered to Mæcenas, the guest of the evening. This wine ranked after the Cæcuban and Falernian.

34. **Setinis.** The wine from Setia in Campania was known for its digestive properties. Martial, vi. 86, 1, 2, "Setinum, Dominæque nives, densique trientes, Quando ego vos, medico non prohibente, bibam?" Augustus gave the palm to this wine, even over the Cæcuban, which was usually considered the best.

35. **multa veteris fuligine testæ.** The *amphoræ* were placed in a chamber, usually above the bath, called the *fumarium* or *apotheca*, in order to be mellowed by the smoke. Conf. Hor. *Od.* iii. 8, 10, "amphoræ fumum bibere institutæ," and Mart. x. 36, 1.

36. **coronati**, a usual custom at feasts. It was believed that certain flowers prevented intoxication. The chaplets were brought to the guests when the *mensæ secundæ* were served.

Thrasea Helvidiusque. Thrasea Pætus was the father-in-law of Helvidius Priscus. They were both Stoics, and took the two Bruti and Cassius as their models. Thrasea was put to death by Nero in 66 A.D., his accuser being Capito—Tac. *Ann.* xvi. 22. Helvidius was condemned by Vespasian. They were described by their accusers as "Brutorum æmulos." Conf. also Tac. *Hist.* iv. 5.

37. **Brutorum**, *i.e.* Marcus and Decimus, both among the murderers of Cæsar. Prof. Mayor quotes Pliny, *Ep.* iii. 7, 8, and Mart. xii. 67, 3, to prove that the birthdays of the dead were often observed by their friends.

ipse, the patron Virro.

38. **Heliadum crustas**, cups embossed with amber. The *crustæ* were embossed figures fixed on to the metal. The Heliadæ were daughters of the sun, who, in grieving for their brother Phaethon, were changed into poplars from which amber exuded. Ov. *Met.* ii. 365.

inæquales beryllo. *Berylls* (a kind of emerald) were polished, Pliny tells us, into a hexagonal shape, in order that the colour might be brought out by the reflection from the angles. This possibly explains *inæquales*, which, however, may only mean "rough."

40. **custos affixus ibidem.** Conf. Mart. xiv. 108, "Quæ

non sollicitus teneat servetque minister, Sume Saguntino pocula ficta luto."

illic, on the cup.

42. **Præclara** is a tertiary predicate, "the jasper which is praised is a splendid one." Conf. "*οὐ γὰρ βάναυσον τὴν τέχνην ἐκτησάμην*," Soph. *Aj.* 1121.

43. **transfert a digitis.** Conf. Mart. xiv. 109, "Aspice! quot digitos exuit illa calix." Pliny, xxxiii. 2, says, "turba gemmarum potamus et smaragdis teximus calices."

45. **zelotypo**, jealous. Conf. "Zelotypus Thymeles," *Sat.* viii. 157.

juvenis prælatus Iarbæ. Æneas, for whom Dido rejected Iarbas and her other African suitors. Juvenal has in his mind *Æn.* iv. 260, "illi stellatus iaspide fulva Ensis erat."

46. **Beneventani sutoris nomen habentem.** Tacitus mentions a cobbler of Beneventum, named Vatinius, as giving a gladiatorial show there. He was well known under Nero, with whom he was a favourite, and, having a remarkably long nose, gave his name to a kind of jar with four nose-like spouts. Conf. Mart. xiv. 96, "Vilia sutoris calicem monumenta Vatini accipe: sed nasus longior ille fuit;" also x. 3, 4, "Vatiniorum fractorum."

47. **nasorum quatuor**, genitive of quality.

48. **rupto poscentem sulfura vitro**, demanding sulphur for its broken glass, *i.e.* only fit to be exchanged for sulphur matches, a kind of exchange alluded to in Mart. i. 41, 3, "Transtiberinus ambulator qui pallentia sulphurata fractis permutat vitreis;" and i. 10, 4. Conf. also Mart. xii. 57, 14, "sulphuratæ lippus institor mercis."

50. **decocta**, sc. *aqua*. It was an invention of Nero to have water boiled and then put into a glass covered with snow. Conf. Mart. ii. 85, 1, "Vimine clusa levi niveæ custodia coctæ." The water is said sometimes to have cost more than the wine.

51. This is sometimes thought to be an interpolation. It seems, however, to me to be needed between 50 and 52, so as to give its proper force to *aquam*.

52. **cursor Gætulus.** Africans, especially Numidians, were used both for drivers and outriders. The latter preceded sometimes a carriage, sometimes a litter. See Mart. iii. 47. He would naturally be a rough waiter.

54. **cui per medium nolis noctem**, etc. To meet an Ethiopian was considered an omen of impending evil. Conf. the story of the Ethiopian spectre which appeared to Brutus before Philippi.

55. **monumenta Latinæ**; see *Sat.* i. 158.

56. **ante ipsum.** The servants passed between the couches and the table.

flos Asiæ; perhaps an Ionian slave. Pliny says that Antonius gave 200,000 sesterces for two boys.

paratus. Conf. iii. 205.

57. **Tulli . . . pugnacis.** Tullus Hostilius fought against the Albans and Sabines. Conf. Virg. *Æn.* vi. 813, "movebit Tullus in arma viros."

59. **frivola.** Conf. iii. 179.

60. **tot millibus emptus**; see note on line 56.

61. **miscere,** to mix wine with water. The Roman wines were not usually drunk pure.

62. **digna supercilio,** justify his disdain. *Supercilium,* lit. the eyebrow, then the movement of the eyebrow which signifies disdain. Conf. "naribus uti," to turn up the nose.

63. **calidæ**; sc. *aquæ.* A mixture of hot wine and water was a favourite beverage among the Romans. It was sold in places sometimes called "thermopolia." Ammianus says that a governor of the city, named Ampelius, wishing to check gluttony and luxury, "statuerat ne taberna vinaria ante horam quartam aperiretur, neve aquam vulgarium calefaceret quisquam." Conf. Mart. vi. 86, 5, 6, "possideat Libycas messes Hermumque Tagumque, et potet calidam, qui mihi livet, aquam." The vessels in which the water was warmed were called ἐμπυριβῆται.

65. **poscas . . . quod.** The construction is virtually oblique, expressing the thought implied in *indignatur.* Contrast with this the account of *Sat.* xi. 145 *seq.*, of the old-fashioned manner of attendance.

66. **servis . . . superbis.** Conf. iii. 170, "cultis servis." *Superbus* = ὑπερφυής. For change of φ into β conf. ἄμφω, *ambo.* Some families had immense numbers of slaves. Even Horace, *Sat.* i. 3, 12, considers ten the minimum for a small household.

67. **porrexit.** Conf. i. 59, "porrectura viro . . . rubetam."

68. **vix fractum,** scarcely ground at all, or broken with difficulty.

solidæ . . . farinæ. *Farina* was the meal made from *far.* Conf. Mart. ix. 2, 4, "convivam pascit nigra farina tuum."

69. **quæ genuinum agitent,** to exercise his grinders. Cic., *de Nat. Deor.* ii. 134, "eorum [dentium] adversi acuti morsu dividunt escas, intimi autem conficiunt" (work through) "qui genuini vocantur" (*gena,* cheek).

70. **mollique siligine factus**, made of soft fine wheat. Seneca says that hunger will render even bad bread "tenerum et siligineum."

72. **salva sit artoptæ reverentia**, let the respect for the bread-pan be maintained. *Artopta* (ἄρτος ὀπτάω) is used by Plautus, *Aulul.* ii. 9, 4, for a bread-pan—"ego hinc artoptam ex proximo utendam peto." It is sometimes taken to mean a baker, but this suits neither passage well.

73. **improbulum**, a little unscrupulous. See note on "improbus," iii. 263.

superest illic, there is still some one there.

74. **vis tu**, Will you please to, etc.

canistris, baskets in which the bread was handed round.

75. **scilicet**, used ironically or bitterly—"it seems."

77. **per montem adversum**, over the hill in front of me.

gelidas . . . Esquilias. The Esquiline Hill was on the east of the Forum, between the Viminal and Cælium. Horace, *Sat.* ii. 6, 32, calls it "atras Esquilias," because formerly it had been a burying-ground for the poorer classes. Mæcenas had, however, a house there, and had laid out his gardens beyond it on the site of the old burial ground. Conf. Mart. iii. 36, 4.

79. **pœnula**, a thick over-garment without sleeves, fitting closely over the *toga*, and worn in travelling or wet weather. Milo was *pœnulatus* when he met Clodius, Cic. *Mil.* § 54. In Juvenal's time it was usually made of *gausape*, a shaggy kind of cloth. Conf. Mart. vi. 59, 8, "Mense vel Augusto sumere gausapinas." "Cordus" is also called "alpha pœnulatorum," ii. 57, 4.

81. **squilla**, a lobster. Apicius the epicure is said to have sailed to Libya because he heard that finer *squillæ* were to be obtained there. Many were found at the mouth of the Liris. Conf. Mart. xiii. 83.

84. **dimidio constrictus cammarus ovo**, a crab pinched up between half an egg. The *cammarus* was an inferior kind of *squilla*. Conf. Mart. ii. 43, 12, "Concolor in nostra, cammare, lance rubes." As probably many of these crabs were served round to the *clientes*, only half a hard-boiled egg was spared for each.

85. **feralis cena.** A meal of a simple description (pultes, panis, merum) was placed sometimes on the funeral pyre, sometimes on the tomb nine days after the burial; hence the expression "novemdialis cena," Tac. *Ann.* vi. 5. There was sometimes

also a feast at the house on the ninth day. Conf. Persius, vi. 33, "sed cenam funeris heres Negligit iratus."

86. **Venafrano** (sc. *oleo*), a town on the borders of Campania and Samnium. Conf. Hor. *Od.* ii. 6, 15, "viridique certat bacca Venafro," and Mart. xiii. 101, "hoc tibi Campani sudavit bacca Venafri."

87. **olebit lanternam**, semi-cognate accusative. Conf. *πάτυν βλέπειν*. Conf. Hor. *Sat.* i. 6, 123, "ungor olivo, Non quo fraudatis immundus Natta lucernis."

88. **alveolis**, dishes or plates.

89. **canna Micipsarum**, the reed-boat of the Africans. Pliny, *His. Nat.* vii. 206, says, "naves utiles in Nilo fiunt ex papyro et arundine." "Micipsarum," generalising use of the plural. Micipsa was king of Numidia. The word is used here of Egyptians.

90. **cum Bocchare nemo lavatur**, because the Africans anointed themselves at the baths with such abominable oil. Bocchar was a king of Mauretania, and an ally of Jugurtha.

91. A doubtful line, not found in the oldest MSS. It probably refers to African snake-charmers.

92. **mullus**; see note on *Sat.* iv. 15 for the usual size of these fish.

93. **Tauromenitanæ rupes.** Tauromenium, a town on the east coast of Sicily.

94. **nostrum mare**, *i.e.* the sea near Italy.

dum gula sævit. Conf. xi. 39, "crescente gula."

95. **macello**, the provision-market on the north of the Via Sacra. Conf. Hor. *Sat.* ii. 3, 229, "cum Velabro omne macellum Mane domum veniant."

96. **Tyrrhenum . . . piscem.** The Mare Tuscum or Tyrrhenum was that part of the Mediterranean between Italy and Sardinia.

97. **instruit . . . focum provincia**, *i.e.* the provinces must supply dainties, since our own coasts are exhausted.

98. **captator**, a legacy-hunter; see on *Sat.* xii. 93. Horace describes the arts of these men in *Sat.* ii. 5.

Aurelia is of course the rich "orba," who is courted with presents of fish, which she sells. Conf. Hor. *Ep.* i. 1, 78, "sunt, qui Crustis et pomis viduas venentur avaras." Juvenal, alluding to these presents made to "orbi," in vi. 40 uses the phrase "captatore macello."

100. **gurgite de Siculo.** Conf. Mart. xiii. 80, 1, "quæ natat in Siculo grandis muræna profundo." The rich Romans used to keep lampreys in their "piscinæ." Hortensius went into mourning on the death of one. In the dinner described by Horace, *Sat.* ii. 8, 42, a "muræna" is served up amid "squillas natantes." *Gurgite* probably refers to the straits between Rhegium and Messina, where the story of Scylla and Charybdis is fixed; see line 102.

101. **in carcere,** *i.e.* in the *Æolium antrum*; conf. Virgil's description, *Æn.* i. 52-54.

102. **lina.** Conf. "lini magister," iv. 45.

104. **Tiberinus** (sc. *lupus*), a pike from the Tiber. The river pikes were usually considered dainties, especially if caught "inter pontes," *i.e.* between the Fabricius Pons and the Sublicius Pons, where the water was especially rapid. Conf. Hor. *Sat.* ii. 2, 30, *seq.*, "esto: Unde datum sentis, lupus hic Tiberinus, an alto Captus hiet, pontesne inter jactatus." The pike in the present passage, however, was diseased with the cold, and had swum up the Cloaca Maxima as far as the Subura.

105. **vernula riparum,** always frequenting the banks. See note on "verna Canopi," i. 26.

torrente cloaca. The Cloaca Maxima, built by Tarquinius Priscus, and composed of three arches, one within another, was connected with the river by means of smaller drains, seven in number, which had a considerable fall; hence the word "torrente."

106. **cryptam . . . Suburæ,** the main drain of the Subura. For the Subura see note on *Sat.* iii. 4, and map.

107. **ipsi,** to the host.

109. **a Seneca.** Seneca, the tutor of Nero, was both rich and liberal. He was a native of Corduba in Spain, and belonged to the Stoics. He was killed by Nero, nominally for complicity in the conspiracy of Piso, really for the sake of his money. Martial says, xii. 36, 4, "Pisones Senecasque . . . mihi redde."

Piso bonus. Calpurnius Piso was the head of the conspiracy which caused the death of Seneca, A.D. 65. Tac., *Ann.* xv. 48, speaks of his "largitionem adversus amicos."

Cotta is mentioned, vii. 95, among other patrons of literature. Tacitus probably speaks of the same man, *Ann.* xiii. 34, as having had "avitas opes," which he had squandered.

110. **titulis,** the inscriptions under a bust or statue.

112. **ut cenes civiliter**, that you will dine as a citizen among citizens. Conf. Mart. iii. 59, 1, 2. "Cum vocer ad cenam, non jam venalis ut ante, cur mihi non eadem, quæ tibi, cena datur?"

face; for the more usual "fac."

114. **anseris . . . magni jecur.** The livers of geese were artificially fattened. Conf. Mart. xiii. 58, "Aspice quam tumeat magno jecur ansere majus!" Hor. *Sat.* ii. 8, 88, "Pinguibus et ficis pastum jecur anseris albæ." Prof. Mayor mentions the "pâtés de foies gras" made out of the livers of geese at Strasbourg.

115. **altilis**, a fatted capon, derived from *alo*. Horace has "satur altilium," *Ep.* i. 7, 34.

Meleagri. For the story of Meleager and the boar of Calydon see *Class. Dict.*

116. **aper.** Conf. i. 128, "animal propter convivia natum."

tradentur. The old reading is *raduntur*.

tubera, truffles. Pliny says that they are best in spring, and that autumn rains and thunderstorms make them plentiful; hence "optata tonitrua."

118. **"tibi habe frumentum,"** keep your corn to yourself. Africa was one of the granaries of Rome. The selfish epicure Alledius would be content that every one should starve as long as he got his truffles.

120. **structorem.** Conf. Mart. x. 48, 15. The *structor* was properly a servant who arranged the dishes in a tasty, artistic fashion. He is often, however, the carver (carptor). There was a regular school at Rome in which carving and its accompaniments were taught as a fine art, and where the pupils practised on wooden models. Conf. *Sat.* xi. 141, "ulmea cena." They are said sometimes to have carved to the accompaniment of music, but, at any rate, some peculiar gesture was appropriate to each animal carved, and various movements both of the hands and feet formed part of the performance. Hence "saltantem" and "chironomunta," the latter a Latinised form of χειρονομοῦντα. It was Juvenal's habit to use Greek words to express customs derived from Greece. Conf. "trechedipna" and "ceromatico" in *Sat.* iii. 63, 64.

122. **dictata**, the lessons.

magistri. His name is given as Trypherus in *Sat.* xi. *loc. cit.* Seneca says, "est aliquis scindendi obsonii magister."

123. **sane**, it must be allowed—ironical.

125. **Cacus.** For the combat with Hercules see *Æn.* viii. 264 *seq.*, and *Class. Dict.*

127. **hiscere,** to open your mouth.

tamquam habeas tria nomina, as though you were a free-born citizen. Roman citizens had a *prænomen*, peculiar to themselves; a *nomen*, common to the whole *gens;* and a *cognomen*, belonging to the particular branch of the *gens.* Thus Caius Julius Cæsar. To these was sometimes added a special name, such as Africanus, Numidicus, etc., to commemorate some special exploit; this was an *agnomen.*

propinat . . . tibi, drinks to your health, *i.e.* drinks out of a cup, and then pledges it to another, challenging him to empty it. Conf. Cic. *Tus. Disp.* 1, 40, of Theramenes drinking the poison, "propino, inquit, hoc pulchro Critiæ." The words "sumitque tuis," etc., refer of course to the converse, "lets you pass the cup to him."

130. **regi;** see on line 14.

131. **læna,** the *lacerna;* see iii. 264.

132. **quadringenta** (sc. *sestertia*), the knight's *census;* conf. i. 44. If the client were suddenly to be enriched, Virro would become a *captator.*

135. **frater;** conf. Hor. *Ep.* i. 6, 54-55, "Frater, Pater, adde: Ut cuique est ætas ita quemque facetus adopta."

Istis means "those near you," and is a better reading than *ipsis.*

136. **ilibus,** used here of the loin, as in Martial x. 45, 4.

137. **dominus tamen et domini rex,** etc., if you wish to have clients of your own (*i.e.* to be dominus), and to be the patron of your present lord. The *dominus* was the master of a *familia*, the *paterfamilias. Rex*, as we have seen before, is often used for a patron. If a rich man married and had children, his *captatores* fell off in their attentions. Conf. Hor. *Sat.* ii. 5, 30, "fama civem causaque priorem Sperne, domi si natus erit."

138. **parvulus aula luserit Æneas.** Conf. *Æn.* iv. 328, "si quis mihi parvulus aula Luderet Æneas."

139. **illo,** than the *captator.*

141. **nunc,** as it is. As you are poor, your lord patronises your children, and makes them trifling presents.

143. **thoraca,** a vest or waistcoat.

144. **minimasque nuces.** The nuts were not for eating, but for a game in which they were used. Horace couples them with *tali*, knuckle-bones. *Sat.* ii. 3, 171, "talos nucesque."

145. **parasitus . . . infans**, because the child would probably follow in his father's footsteps; on *parasitus* see note to i. 126.

From line 132 to 146 has been a digression on the *captatores*; he now returns to the dinner.

146. **vilibus . . . amicis.** Conf. "modicis amicis," above, l. 108.

147. **boletus**, a rare kind of mushroom. Mart. xiii. 48, "boletos mittere difficile est."

sed quales, nay, even such as. Conf. iv. 27, "sed majores Apulia vendit."

quales Claudius edit. The Emperor Claudius was poisoned by a mushroom given to him by his wife Agrippina, with the help of Locusta, i. 60 (A.D. 54). Conf. Mart. i. 21, 4, "Boletum, qualem Claudius edit, edas."

150. **poma**, the last course of the dinner. Conf. Hor. *Sat.* i. 3, 6, "ab ovo Usque ad mala."

pascaris, potential, not consecutive after "quorum."

151. **Phæacum.** The Phæacians, a partly mythical race, whose island has usually been identified with Corcyra. Conf. *Sat.* xv. 25, "de Corcyræa urna." The gardens of Alcinous are described by Homer, *Odys.* vii. 114 *seq.*, "*οὐδ' ἀπολείπει χείματος οὐδὲ θέρους.*"

152. **sororibus Afris**, the Hesperides. See *Class. Dict.* It was one of the labours of Hercules to steal their golden apples, which were guarded by a dragon.

153. **in aggere.** The *agger* of Servius Tullius, which ran across the Cælian and Esquiline hills, through the Horti Mæcenatis, and northwards, skirting the Viminal, to the Porta Collina. This *agger*, as we learn from Hor. *Sat.* i. 8, 15 ("aggere in aprico spatiari"), was a public place of resort, and near it were the quarters of the prætorian troops. Conf. *Sat.* xvi. 26.

154. **qui tegitur parma**, etc. The best way of taking these two lines is to suppose that they refer to a monkey dressed up in shield and helmet by some soldiers, and taught to shoot javelins from the back of a goat on the "Agger Servii." Prof. Mayor says that on a wall-painting at Pompeii there is a boy with a whip in his hand teaching a clothed ape to dance. An objection to this way of taking it, that we should expect *ex capella*, is met by Mr. Munro, who quotes Ov. *Ars Am.* 1, 210, "telaque ab averso quæ jacit hostis equo." The other way of explaining the passage is this: A raw recruit, half-starved and munching a

rotten apple, is being drilled and learning to shoot from a goat-like old centurion or *campidoctor* on the *agger*.

metuens flagelli. Conf. "metuens virgæ," *Sat.* vii. 210. The genitive is objective, as after *patiens, appetens*, etc.

156. **forsitan** (*fors sit an*); sometimes abbreviated into *forsan*, and even *fors*.

157. **hoc agit**, he does it expressly. Conf. "hoc agite," *Sat.* vii. 20.

comœdia (κῶμος ᾠδή), originally the song of the revellers at the Phallic orgies, as *tragœdia* (τράγος ᾠδή) was the chant of the satyrs who attended Dionysus. The Revel Song was afterward developed and systematised into comedy by Epicharmus and Susarion, by the latter of whom it was introduced into Athens. At Rome at this period all theatrical entertainments in public were slighted, owing to the rage for the more exciting pastimes of the amphitheatre; but it was a usual thing to have some entertainment of the nature of comedy at dinner parties.

mimus. Mimes became popular during the last century of the republic. They were usually short pieces of a farcical nature, but admitting elements from a variety of sources. They bore a general resemblance to the *Atellanæ*, but were taken more from city life. They were characterised generally by extreme licentiousness, *Mart.* iii. 86; sometimes serious subjects were parodied; sometimes a plot was introduced, in which vice always triumphed; sometimes it consisted merely in mountebank tricks: they were always varied by dancing, music, and gestures of all kinds. No masks were worn, and the usual costume was a kind of harlequin's dress with a short mantle. Horace, *Sat.* i. 10, 6, mentions the mimes of Laberius, who was a writer of a much higher order than the other *mimi;* he was, however, in the end obliged to yield to his sprightlier rival, Syrus. Mimes, though common at all seasons, were especially produced at the Floralia. The *pantomimus* or *histrio* was quite different, and was a professional dancer. See note on *Sat.* vii. 90.

160. **stridere**, to gnash; *diu presso molari*, "though your grinders have been long clenched tight," *i.e.* to prevent an outburst which might ruin his poor prospects.

164. **Etruscum puero si contigit aurum.** This refers to the *bulla*, a circular plate of gold which, together with the *toga prætexta*, was worn by free-born youths as a badge of their condition. The custom was derived from Etruria, and the earliest instance we have recorded of its use was in the reign of Tarquinius Priscus, who was himself of Etrurian origin, and who decked his youthful son with the *bulla* as a reward for an act of

bravery. Conf. *Sat.* xiii. 33, "senior bulla dignissime," and xiv. 4, "hæres bullatus."

165. **nodus . . . . de paupere loro.** The sons of freedmen and the poorer citizens generally wore *bullæ* made of leather instead of gold. Conf. Livy, xxvi. 36.

166. **"Ecce dabit jam,"** the client is supposed to say this to himself or one of his fellow-guests.

168. **minor altilis,** a smaller capon, *i.e.* than the one served up to the patron.

inde, and so.

169. **stricto pane,** as if the bread were a weapon to be used upon the expected viands. Trans. "ready for action."

tacetis, in reference to line 160. In spite of their anger they keep silence, and still hope on against hope.

171. **Pulsandum vertice raso,** etc., You will some day descend to be a mere jester, content to receive the blows and mockery of the company. Jesters were often provided by the host at a dinner; they usually had their heads shaved.

172. **quandoque,** some day. Conf. *Sat.* xiv. 51.

173. **flagra pati,** "to be scourged," like a slave.

SATIRE VII.

1. **ratio studiorum,** motive of our studies. *Studia* is evidently used both here and in line 17 of poetry, as the context proves.

in Cæsare tantum. See Introduction, where the date of Juvenal's *Satires* is discussed. Practically we have to choose here between Trajan and Hadrian. Pliny says of Trajan, *Paneg.* 47, "sub te spiritum et sanguinem et patriam receperunt studia;" but the *studia* are shown by the context to be oratory and philosophy, and Hadrian was the first emperor since Claudius who showed interest in poetry; he was indeed a poet himself. Friedlander believes that lines 1-21 were added as a complimentary dedication to Hadrian, while the rest of the satire was written earlier. He points out the entire want of connection between this preface, which speaks of encouragement given to poetry, and all that follows, dealing as it does with the hardships and poverty of historians, lawyers, rhetoricians, etc. There is certainly some want of art in the satire, unless we sup-

pose that this view is correct. Hadrian succeeded Trajan in 117 A.D.

3. **respexit**, has taken notice of. Conf. Virg. *Ecl.* i. 28, "Libertas, quæ sera tamen respexit inertem."

4. **balneolum.** In Rome and the large towns there were public baths where very often no charge was made to the bathers, but even here the number of bathers was so large that it was found a profitable occupation to start private baths (balnea meritoria), at which a small charge, usually a *quadrans*, was made. Sen. *Ep.* 86, "balneum res quadrantaria." At Gabii, a primitive little place—conf. *Sat.* iii. 173—there would be no public bath, and a private one would probably be but a poor speculation.

furnos, bakehouses.

6. **præcones fieri.** The trade of a *præco* or auctioneer was considered so dishonouring that they were excluded from all municipal offices by a law of Cæsar. Conf. *Sat.* iii. 33.

Aganippes, a fountain in Bœotia from which the river Permessus flowed. It was sacred to the Muses.

7. **migraret in Atria**, pass to the halls of the auctioneers. The Atria Licinii, situated in the Forum, was a place where auctions took place. Cic., *pro Quint.* c. 3, says, "Tollitur ab atriis Liciniis atque a præconum consensu in Galliam Nævius."

8. **Pieria . . . in umbra.** Conf. the epithet Pierides, applied to the Muses. It was a grove at the foot of Mount Olympus.

9. **ames**, you must be content with.

Machæræ, some *præco* of the day.

10. **commissa . . . auctio.** Conf. *committere prælium.* The phrase is appropriate to an auction in which there was a "certamen" between the bidders.

11. **œnophorum**, one of the various kinds of *cadus* or *amphora* into which the wine was poured (diffusum) from the *dolium.*

cistas. See *Sat.* iii. 187, where it is used for books.

12. **Alcithoen Pacci.** Alcithoe was daughter of Minyas, king of Orchomenos, and was changed into a bat for despising the orgies of Bacchus. Paccius is some tragic writer.

Thebas, the scene of many a Greek play.

Faustus is another unknown name. We are not always to suppose that they are real names. Some of them, like those of Martial, may be inventions of the poet.

14. **equites Asiani,** *i.e.* slaves from Asia, etc. (conf. *Sat.* iii. 62), who had gained the equestrian *census.* The Asiatics were notorious for lying. In writers of the silver age, *quamquam* often takes a subjunctive.

15. **equites Bithyni.** The MSS. have "equitesque;" but the first syllable of Bithyni is long. See *Sat.* x. 162.

16. **nudo . . . talo.** Conf. "pedibus albis," *Sat.* i. 99.

Altera . . . Gallia, *i.e.* Galatia. In 278 B.C. some of the Galli, with Brennus, at the invitation of Nicomedes I., passed over to Asia, and were settled in the country called, after them, Galatia or Gallo-Græcia.

17. **studiis.** See on line 1.

19. **Eloquium vocale,** the eloquence of words.

laurumque momordit, and has tasted the laurel (of Apollo).

20. **hoc agite,** "bestir yourselves." Conf. *Sat.* v. 157.

21. **materiam sibi,** material for his patronage.

23. **atque ideo,** and from that belief; referring back to putas.

crocea membrana tabella, the parchment with its saffron page; abl. of quality. The *charta* was made either from the *papyrus,* and this was the cheapest sort, or parchment—*Pergami membrana*—invented under King Eumenes of Pergamus. The back of the paper was dyed with *cedrus* or saffron, both of which imparted a yellow colour, and were intended as preservatives against moths and damp. Conf. Hor. *Ars Poet.* 331, "carmina linenda cedro;" Persius, iii. 10, "bicolor membrana." See note on *Sat.* i. 5, and Becker's *Gallus,* pp. 326-8.

25. **Veneris . . . marito,** Vulcan, *i.e.* the fire.

28. **in parva . . . cella.** Martial often speaks from experience of the miserable garrets in which poets were obliged to live.

29. **hederis.** Conf. Virg. *Ecl.* vii. 25, "hedera crescentem ornate poetam;" and Hor. *Car.* i. 1, 29, "Doctarum hederæ præmia frontium."

imagine macra. Busts of the poets were placed in private libraries, and also in the public library in the temple of Apollo on the Palatine. "Macra" because the poet would be half-starved on his road to fame.

31. **tantum . . . laudare.** Conf. *Sat.* i. 63, "probitas laudatur et alget."

32. **Junonis avem,** the peacock, a number of which were

kept in the sacred grove of Juno at Samos. Conf. Ov. *Met.* xv. 385, "Junonis volucrem quæ cauda sidera portat."

34. **suamque Terpsichoren**, and the muse it has chosen. Terpsichore was the muse of choral dancing and song.

facunda et nuda, eloquent but threadbare.

36. **artes** must be taken closely with "ne quid tibi conferat." This seems better than placing the full stop after "artes," and the comma after "relicta."

37. **Musarum et Apollinis æde relicta.** It seems better, with Prof. Mayor, to take this as one temple, viz. that on the Palatine, in which there stood statues of the Muses. Poets were wont to recite their compositions here in public. Some, however, were foolish enough to give up the chance of any advantage to be gained by these recitations, and to attach themselves to some patron who would lend them a room. See note on *Sat.* i. 3.

39. **propter mille annos.** Herodotus calculates the age of Homer (ii. 53) to have been about 400 years earlier than his own time. . .

40. **maculosas commodat ædes**, "lends you a dirty room," which, as the next lines explain, has long been locked up and unused. The MSS. have "Maculonus," as if this were the name of the patron.

41. **longe ferrata**, "barred up at a distance," so that the audience would have some distance to go.

42. **sollicitas . . . portas**, the gates of a city in the anxious time of siege.

43. **dare libertos**, "to distribute his freedmen,"—in order, *i.e.*, to lead the applause and shout σοφῶς = bravo!

45. **dabit** is the emphatic word. The patron will *lend* an old disused chamber, but the chairs, etc., must be provided by the poet himself.

46. **anabathra**, the tiers of seats rising one above the other, opposed to the orchestra or space in front of the stage.

conducto . . . tigillo. Some planks had to be hired to make a platform for the *cunei* or *anabathra*.

47. **orchestra.** Here, at the theatre, were the senatorial seats, while the *equites* occupied the fourteen front rows of the *anabathra*. See on *Sat.* iii. 157.

reportandis, which have to be carried back.

49. **sterili . . . aratro.** The epithet is applied to *aratro* by hypallage. To plough the sand was a proverbial expression.

52. **scribendi cacoethes**, itch for writing. *Cacoethes* is often used of an ulcerous disease metaphorically, Pliny xxii. 25.

53. **publica vena**, commonplace talent. Conf. Hor. *Ars Poet.* 409, "ego nec studium sine divite vena, Nec rude quid possit video ingenium."

54. **expositum**, vulgar. **Deducere**, a metaphor from spinning. Conf. Hor. *Ep.* i. 225, "deducta poemata filo."

55. **carmen triviale**, a hackneyed song.

communi . . . moneta, with the current stamp; a metaphor from coining. Conf. *Ars Poet.* 59.

58. **impatiens**, not impatient of, but untouched by—*ἄπειρος*.

59. **Aonidum**, the Muses, Aonia being an old name for Bœotia; see note on "Aganippes," line 6.

60. **thyrsum contingere**. The *thyrsus* was a spear wreathed in vine-leaves, and carried by the Bacchanals. The Bacchic *furor* was sometimes identified with poetic inspiration, and so here the *thyrsus* is mentioned in connection with the Muses. Conf. Hor. *Ep.* ii. 2, 77, "Scriptorum chorus . . . rite cliens Bacchi."

62. **cum dicit Horatius "Euœ."** Conf. Hor. *Car.* ii. 19, 7, "Euœ parce, Liber! Parce gravi metuende thyrso!" *Euœ* was the exclamation used by the Bacchanals.

64. **dominis Cirrhæ Nyseeque**. Cirrha, a port on the Corinthian Gulf, not far from Crissa, the ancient seat of Apollo's worship. Mart. says, i. 76, "quid tibi cum Cirrha? quid cum Permesside Nympha?" Nysa was where Bacchus (Dionysus) was brought up; its locality is uncertain, possibly in India, possibly in Arabia, or it may have been in the range of Parnassus, as Strabo says. *Dominis*, without the preposition, because it is not so much the persons as the influences they represent which are intended.

67. **attonitæ**, perplexed.

68. **qualis Rutulum confundat Erinys**. The allusion is to Virg. *Æn.* vii. 445 *seq.*, where Alecto is sent by Juno to inflame the jealousy of Turnus.

Erinys. The Greek *Ἐρίννες*, originally nature-divinities, connected with the dawn (the Sanscrit word for dawn is *Saranyu*), developed into furies, whose particular function it was to punish crimes against the family; hence the part they play in the story of Orestes. At Athens they were called the *Εὐμενίδαι*, and also *αἱ σεμναί*. Virgil calls them "Diræ sorores," and "Furiæ," but they have lost their peculiar function of track-

ing out crime, and become merely the instruments or agents of the malignant gods.

69. **nam si Virgilio**, etc. Horace, *Ep.* ii. 1, 246, speaks of the "Munera quæ multa dantis cum laude tulerunt . . . Virgilius Variusque poetæ."

70. **caderent omnes a crinibus hydri.** Conf. Virg. *loc. cit.* "geminos erexit crinibus angues."

71. Conf. *id.* 513, "cornuque recurvo Tartaream intendit vocem."

72. **antiquo . . . cothurno**, ancient tragedy. Conf. Hor. *Car.* ii. 1, 12, "grande munus Cecropio repetes cothurno."

Rubrenus Lappa, some tragic writer of the day, so poor that while he was writing his *Atreus* he was obliged to pawn his trays and cloak.

73. **lænam.** See note on *Sat.* iii. 264.

pignerat, causes to be pawned.

74. **infelix Numitor**; ironical. Numitor—no doubt an invented name—was a patron who was "dives sibi, pauper amicis."

76. **leonem jam domitum**, a tame lion. An immense number of lions were imported to Rome, as well as other animals, and many private persons kept them. We read in the *Philippics*, ii. 24, that Antony and Cytheris rode in a chariot drawn by lions.

79. **Lucanus.** M. Annæus Lucanus, a nephew of Seneca, was a native of Corduba in Spain, where he was born 39 A.D. He inherited much wealth from his father, and for that reason, added to his literary renown, he incurred the jealousy of Nero, and was induced to join the conspiracy of Piso, which led to his death, as well as that of his uncle. His great work is the *Pharsalia*.

in hortis marmoreis. The pleasure gardens of the rich were furnished with marble statues ranged along the walks and drives. See note on *Sat.* i. 12.

80. **Serrano**, an epic poet mentioned by Quintilian, x. 1, 89, as dying young, but showing much promise. Martial, iv. 37, mentions his heavy debts.

Saleio. Saleius Bassus, an epic poet described by Tacitus, *Dial.* 5, perhaps with friendly exaggeration, as "poeta absolutissimus." Vespasian gave him "quingenta sestertia."

81. **si gloria tantum est**, if it is glory without reward.

83. **Thebaidos.** The *Thebais*, in twelve books, was the work of P. Papinius Statius, who lived and wrote under Domitian (45-96 A.D.) He was born of noble parents at Neapolis, and though favoured by Domitian, we must infer from Juvenal's words that he remained poor.

84. **promisitque diem,** *i.e.* for a recitation of his work.

86. **fregit subsellia versu.** Conf. line 45, and *Sat.* i. 12, "convulsa marmora."

87. **intactam Paridi nisi vendat Agaven.** Paris was a pantomimist who lived under Domitian, by whom he was executed on account of a suspected intrigue with Domitia. Martial, xi. 13, has an epitaph on him, which ends "atque omnes Veneres Cupidinesque hoc sunt condita, quo Paris, sepulchro." It was the usual custom in theatrical circles for the same names to be handed down among the leading actors. Thus this Paris only assumed the name of the famous pantomimist of that name under Nero, and after him three others followed, bearing the same name. Roman tragedy never won its way into the favour of the people, and, as Friedlander describes it, tended to be resolved into its elements. One of these elements was dancing and gesticulation, either accompanied or not with words. Out of this grew, under the reign of Augustus, the pantomime. The subjects were chosen generally from tragedy, but sometimes also from comedy, and the pantomime represented the various characters as well as the plot by his dancing and gestures, while the text of the piece was usually sung by a chorus. The subjects were sometimes historical, but more often mythological; *e.g.* Turnus, Dido, Hector, Niobe, Philomela, etc. The skill with which the characters, whether male or female, were represented, was extraordinary. The texts, *fabulæ salt« cæ*, were usually quite subordinate to the dancing, and of no literary value, but we hear occasionally of good poets writing them. Lucan wrote fourteen, and Statius is here described as starving for all his *Thebais* can do for him, but getting a good price for selling his unpublished pantomime-text, the *Agave*, to Paris, who would dance it.

88. **ille et militiæ,** etc. The Scholiast says that these lines were the cause of Juvenal's banishment. On the subject of the banishment see Introd. If it took place under Hadrian, as is probable, the story is most likely true that these lines, originally a short skit on Paris, were recited in public by the people, and so caused his banishment; they were probably inserted in the Seventh Satire years after they were originally written.

89. **semestri . . . auro.** The *tribuni militares* became *ex officio* "equites;" and many sought for this position merely to

get admission into the *ordo equester*, which they gained after six months' service. The *auro*, therefore, is the equestrian ring, and *semestri* means gained by six months' service.

90. **histrio.** In earlier times this word denoted any kind of actor, and it is a proof of how absorbing the interest in the pantomime became, that under the empire it is exclusively applied to dancers in these pieces.

Camerinos et Bareas. The Camerini belonged to the *gens Sulpicia*. One, Sulpicius Camerinus, was sent to Athens to examine and report on Solon's laws. One of the Bareæ has been mentioned in *Sat.* iii. 100. He was a man of wealth and influence.

91. **magna atria**; perhaps at the morning *salutatio*, a duty of which Martial often complains.

92. **Pelopea . . . Philomela**, the names of pantomimic texts (*fabulæ salticæ*). The whole force of the passage would be lost by supposing them to be tragedies. The point is, that real poems find no patronage, and that poets, to get a living, must prostitute their honours by supplying the leading pantomimes with texts; while, at the same time, cutting allusion is made to the amount of influence which these "artistes" possessed.

93. **haud tamen invideas vati**, etc., Nevertheless, though Statius may now and again receive a handsome sum for one of these pieces, it is an uncertain livelihood, because there are no patrons among the nobility, as there once were.

94. **Mæcenas.** How Mæcenas was the patron of the Augustan poets, and in particular of Virgil and Horace, is well known. Martial often sighs for such a patron.

Proculeius, the same man as that mentioned by Horace, *Od.* ii. 2, 5, "vivet extento Proculeius ævo Notus in fratres animi paterni."

95. **Fabius**, probably the Fabius Maximus to whom Ovid addresses several letters from Pontus, and from whom he had received much encouragement.

Cotta; mentioned in Sat. v. 109. He was another patron of Ovid, who calls him "Pieridum lumen præsidiumque fori." He was a son of the orator Messalla Corvinus, and was adopted into the Aurelian *gens*, of which Cotta was a *cognomen*.

Lentulus; perhaps the Lentulus to whom Cicero addresses many of his letters, and who helped to restore him to Rome at the time of his exile (Cons. 57 B.C.).

97. **vinum toto nescire Decembri.** The month of Decem-

ber was sacred to Saturn, while the Saturnalia fell on the 17th and lasted three days. This was a season of general festivity; no work was done by day, illuminations took place at night, the *toga* was generally laid aside, and carousals were long and frequent. Poets who wished to continue their work would probably have to leave Rome, as Horace says he did, *Sat.* ii. 3, 4, "At ipsis Saturnalibus huc fugisti." Martial speaks of the Saturnalia as "madidis diebus."

99. **olei plus**, more midnight labour. Conf. *Sat.* i. 43, "Venusina lucerna."

100. **millesima pagina.** The *pagina* (*pango*) was a strip of paper made out of thin layers of the *papyrus* bark pressed together, and usually from six to thirteen inches wide. The various *paginæ* were fastened each on to the bottom of the preceding one, thus making one long roll many feet in length. A voluminous history might easily extend to the thousandth page.

surgit. Each fresh *pagina*, being affixed to the bottom of the roll, may be said to rise.

101. **multa damnosa papyro**, ruinous through the quantity of *papyrus* used. Though not so expensive as parchment, the *papyrus* used in a large work would be a serious item.

104. **acta legenti** = *actuario.* The "acta diurna" were daily records of public events of interest, such as the proceedings of the *comitia* and the senate, births or deaths in illustrious families, and other events of the kind. The *actuarius* copied these out, and, as Prof. Mayor supposes, sometimes read them aloud. The opposition is here between "historico," one who deals with the great events of the past, and "acta," the petty details and gossip of the present.

106. **causidicis**, petty pleaders. Cic., *de Or.* i. 46, 202, contemptuously distinguishes them from an "orator." Martial, iv. 46, speaks of Sabellus, a *causidicus* who depended on the presents he received at the Saturnalia.

civilia . . . officia, the ordinary phrase for the services of lawyers, which were originally supposed to be gratuitous, though they afterwards, like those of the clients, received definite payment.

107. **libelli**, his documents.

108. **ipsi**, of their own accord.

creditor; his creditor, not the man for whom he is acting. His creditor will be more likely to be forbearing if he sees him energetic in his business.

109. **tetigit latus**, has nudged him.

acrior illo, some one still more eager than he, *i.e.* than the creditor. This probably refers to an intending client, whose business is explained in the next line.

Venit ad, comes after, *i.e.* to get. The prep. *ad* is like *μετά*.

dubium . . . nomen, a doubtful debt. *Nomen* was properly the name under which a debt was entered in the books. So "bona nomina," "certa nomina."

112. **conspuiturque sinus,** his chest is spluttered over, *i.e.* in his vehemence.

Veram deprendere messem, to find out the real fruit of their labours.

114. **solum** (*patrimonium*), the single fortune.

russati . . . Lacernæ. Lacerna, the charioteer of the Red. One of the most favourite amusements of the Roman people, both before and after the foundation of the empire, was the chariot race in the Circus Maximus. These spectacles, like the gladiatorial shows and the *venationes* of the ampitheatre, were defrayed either by the magistrates or by private individuals, and the cost must have been immense. As, however, these individuals could hardly themselves provide all the horses, chariots, and other apparatus necessary, there grew up companies of capitalists, mostly from the Equestrian order, who kept an immense plant of all these things, which they then supplied on contract to those who provided the entertainment. As four chariots usually competed in a race, four companies existed, each of which assumed a particular colour, green, red, white, and blue, and were hence called "factiones." The existence of these companies immensely increased the excitement of the people, who to a man were partizans of one or other of the factions, and the interest lay not in which horses or charioteers won, but to which faction they belonged. The wild excitement of the huge crowd defies description; they had few political interests, and the emperors were astute enough to encourage the interest in the circus, which might have otherwise found a more dangerous vent. The once sovereign people cared for nothing but "panem et Circenses." The four factions had huge stables near the Circus Flaminius. The emperors themselves became partisans—Vitellius of the blue, Caligula, Nero, and Domitian of the green. See *Sat.* xi. 198. The charioteers employed by the factions were paid immense sums. Martial says that Scorpus, another famous driver, in a single hour gained "quindecim graves auri saccos," x. 74, 5-6.

115. **consedere duces,** etc., a parody of Ovid's account (*Met.* xiii. 1) of the contest between Ajax and Ulysses for the armour of Achilles.

116. **dubia pro libertate.** The *causidicus* is supposed to be pleading for some one claimed as a slave.

bubulco judice. The *judices* under the empire were no longer chosen solely from the senators and *equites.*

117. **jecur.** See on *Sat.* i. 37.

118. **virides, scalarum gloria, palmæ.** Victorious advocates were often conducted home in triumph by the friends of their client, and palm branches fastened over their doors. Conf. Mart. vii. 28, 5-6, "Sic fora mirentur, sic te palatia laudent, excolat et geminas plurima palma fores." A poor pleader living in a garret might have his staircase adorned instead.

119. **siccus petasunculus,** etc. Conf. in Mart iv. 46 the list of presents made at the Saturnalia by his clients to Sabellus. Also Persius, iii. 75, "et piper et pernæ Marsi monumenta clientis."

120. **Pelamidum,** young tunny fish.

Afrorum epimenia, the monthly rations of the Moorish slaves. The Latin word was *menstrua.* Conf. Hor. *Ep.* i. 14, 40, "urbana diaria," daily rations.

121. **vinum Tiberi devectum,** such as the Veientanum, or Pelignum, which, like the Vaticanum, were all very inferior. Conf. Mart. x. 45, "Vaticana bibis? bibis venenum." The Campanian or foreign wines would be carried up the Tiber.

122. **aureus unus.** An *aureus* was equivalent to 100 sesterces. It was only legal for pleaders to receive regular fees since the time of Claudius, who made ten *sestertia* the maximum, see "quantum licet" below. Before that time payments had been forbidden by the *lex Cincia.*

123. **inde cadunt partes . . . pragmaticorum,** from that sum (*aureus unus*) is deducted the share of the attorneys. The *pragmatici* supplied the technical knowledge of the law to the *causidici.*

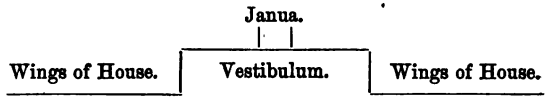
124. **Æmilio,** any noble pleader.

quantum licet, as much as is allowed by law (see *supra*), *i.e.* ten *sestertia.* This is better than "quantum libet."

125. **hujus enim stat currus aeneus,** for belonging to him there stands, etc. The chariot was one handed down from his triumphal ancestors.

126. **in vestibulis.** The *vestibulum* was not a part of the house, but a vacant space towards the street, enclosed by the

main building and *janua* in the middle, and by the two wings on the right and left, thus—



Conf. Virg. *Æn.* vii. 177, "Quin etiam veterum effigies ex ordine rerum . . . Vestibulo astabant." The derivation of *vestibulum* is *ve-stare—ve* meaning "outside;" as, *e.g.*, *vecors* = *excors*.

ipse feroci bellatore sedens, an equestrian statue of himself, probably erected by a client—a custom which we learn from Martial and Pliny was not uncommon.

128. **meditatur prœlia**, practises battle. Conf. "meditari carmina."

lusca. No reference is intended to one eye being shut to take aim. It simply refers to the ordinary appearance of a statue in which the eye is not worked out.

129. **sic Pedo conturbat** (sc. *rationes*), "becomes bankrupt." *Sic*, *i.e.* through trying to vie with Æmilius.

Matho. Conf. "lectica Mathonis plena ipso," *Sat.* i. 32.

130. **Tongilii**. Martial, ii. 42, says, "omnes Tongilium medici jussere lavari."

rhinocerote, horn of oil, the same as "gutto" in *Sat.* iii. 244.

131. **vexat lutulenta balnea turba**, because, like many others, he goes to the baths attended by a crowd of clients.

132. **longo . . . assere**, the carrying-pole of the *lectica*, probably attached to it by rings.

Medos, used loosely for Orientals in general. Syrians were often used. Conf. Mart. ix. 23, 9, "ut Canusinatus nostro Syrus assere sudet." Liburnians in *Sat.* iii. 221.

133. **murrhina**. The material of these cups has been much disputed. Pliny says it came from the East, and was found in many parts of the Parthian kingdom. It was in all probability a red and white agate, numerous bowls of which material have been discovered. This was boiled sometimes in order to bring out the colours. Conf. Propertius, iv. 5, 27, "Murreaque in Parthis pocula cocta focis," a line which some have interpreted to mean that it was Chinese porcelain.

134. **spondet**, is surety for him—secures him credit.

stlataria. O. Müller says, "proprie tamen latum illud Phœnicum mercatorum navigium, quod γαῦλος dicitur, a Romanis stlatam dictum esse putaverim." If so, the word would mean "imported on Tyrian ships," and so "foreign."

135. **vendit**, sells him, *i.e.* gets him practice.

136. **amethystina** = *amethystinæ vestes.* Martial, ii. 57, speaks of a man walking through the streets "amethystinus," who had just before been obliged to pawn his ring.

convenit illis, it pays them.

138. **sed finem impensæ**, etc., but luxurious Rome keeps no limit in its expense. So Seneca, *Epist.* 50, says, "non ego sumptuosus, sed urbs ipsa magnas inpensas exigit."

141. **servi octo**, to carry his octophorus. See note on *Sat.* i. 53.

142. **togati**, *i.e.* clients who were always bound to appear in the *toga.* See note on *Sat.* i. 84.

143. **ante pedes**, *i.e.* to act as *anteambulones.*

146. **flentem producere matrem**, to produce in court a mother in tears for her son. The feelings of the *judices* were often worked upon in this way.

148. **Gallia.** Rhetoric was much studied in Gaul, conf. *Sat.* xv. 111; and at Lugdunum rhetorical contests were held in Caligula's reign. As regards Africa, Quintilian, in his Tenth Book, mentions as famous orators Julius Africanus and Domitius Afer, both apparently natives of that country.

150. **Declamare doces?** Having discussed the poor prospects of *causidici*, he now proceeds to describe the position of teachers of rhetoric.

ferrea, insensible as iron, because if they could stand the declamations of their pupils they could stand anything.

Vetti. Perhaps the Vettius mentioned as a rhetorician by Pliny.

151. **perimit sævos . . . tyrannos**, kills off the tyrants; *i.e.* practises declamation in favour of tyrannicide, perhaps a not uncommon subject. Other subjects are given below.

152. **sedens . . . stans.** The class sits while reading over the declamation to be practised, stands up to recite it.

153. **cantabit versibus isdem**, will drawl it forth in the self-same lines. "Versus" are lines of prose as well as poetry.

154. **crambe repetita.** There was an old saying, *δὶς κράμβη θάνατος.*

155. **quis color.** *Color* is a technical term in rhetoric, and means the particular aspect given to a case, either by the accuser or defender, by a skilful representation of facts in themselves undisputed.

quod sit causæ genus. The causes were divided into judicial, deliberative, and laudatory.

156. **diversa parte sagittæ**, shafts from the other side, *i.e.* counter-arguments.

158. **quid enim scio**, Why, what do I know?

Culpa docentis . . . arguitur, the fault is made out to be that of the teacher.

159. **læva in parte mamillæ**; his heart, often spoken of as the seat of the understanding. Conf. Persius, iii. 111, "cor tibi rite salit."

160. **Arcadico juveni.** The Arcadians, like the Bœotians, were proverbially dull. Conf. Persius, iii. 9, "ast Arcadiæ pecuaria rudere credas," *i.e.* asses.

cujus—to be taken with "Hannibal."

161. **dirus . . . Hannibal**, a frequent subject for declamations. Conf. x. 166, "curre per Alpes Ut pueris placeas et declamatio fias."

162. **an petat Urbem a Cannis**, as Maherbal advised him to do; Livy xxii. 51. This would be one of the "suasoriæ." See note on *Sat.* i. 16. Notice that "an petat" and "an circumagat" are two distinct questions by asyndeton, and not two alternatives, put for "utrum" and "an." The second question refers to a time several years later than "Cannæ."

164. **Circumagat madidas a tempestate cohortes.** On two occasions near Capua, when the armies were about to engage, they were separated by a sudden storm.

165. **quantum vis stipulare**, stipulate for what sum you please. *Stipulari* is the technical term for stating the terms of a bargain which the other party concerned is said "promittere."

protinus accipe, receive down, *i.e.* on the spot.

166. **totiens**, as often as I have had to.

167. **sophistæ** = *rhetores.* The original function of the Greek Sophists was to teach rhetoric, and prepare the Athenian youth to enter into political life.

conclamant = *certatim clamant*, shout in rivalry. I prefer the reading "ast" to "hæc." The passage is usually explained by saying that the foregoing is the complaint of half a dozen other rhetoricians, who leave their fictitious subjects and take to the

practice of the law ("veras agitant lites") as more remunerative. I take it to mean, "In spite of these complaints, half a dozen teachers compete for every pupil, and, leaving their fictitious subjects, engage in real strife with one another ("veras agitant lites").

168. **raptore relicto.** The "raptor" was a stock subject for declamation.

169. **fusa venena.** Another favourite subject, perhaps illustrated by the story of Medea.

malus ingratusque maritus, *i.e.* Jason.

170. **et quæ jam veteres,** etc. The usual explanation of this is that a son prepares a potion to cure his father's blindness, and is accused by his stepmother of mixing poison with it. I fail to see how this is justified. It seems better to refer it to the story of Medea, who, professing to make old Pelias young again with her magic herbs, poisoned him.

171. **sibi dabit ipse rudem.** Gladiators on retiring were presented with a "rudis," or wooden sword. So Horace, *Ep.* i. 1, 2, has "donatum jam rude." Cic. *Phil.* ii. "Tam bonus gladiator rudem tam cito (accepisti)!"

173. **ad pugnam.** This is explained by the next line. He goes to law (*ad pugnam descendit*) in order not to lose the paltry sum (*summula*) he has earned by his teaching.

rhetorica . . . ab umbra. Conf. the expression "umbratilis vita," a life of retirement as opposed to action.

174. **qua vilis tessera venit frumenti.** The custom of distributing corn either gratis or at a nominal price to the poorer Roman citizens, begun by the Gracchi, was continued under the empire, when the distribution took place once a month. Those privileged to receive it, of whom there was a definite number, were provided with a ticket of wood or metal, with their name on it, and that of their tribe. Properly only Roman citizens had the right to these, but they were sometimes sold to others, as here to the Greek rhetorician, who spent his little gains in buying one. Conf. Persius, v. 74, "scabiosum tesserula far Possidet."

175. **quippe hæc merces lautissima,** this is, forsooth, the richest gain he can expect, *i.e.* he will be lucky if he gets as much.

176. **Chrysogonus** and **Pollio** were teachers of the *cithara*, who were very much better paid than the rhetoricians. Juvenal says to the latter, "Find out how much teachers of music receive, and you will tear to pieces the text-book of Theodorus."

177. **scindes.** I have followed Friedlander and Mayor in reading "scindes" instead of "scindens." Conf. *Sat.* i. 142, "Pone Tigellinum, tæda lucebis in illa."

Theodori, a famous rhetorician of Gadara, who settled at Rhodes, and taught Tiberius while he was living in retirement in that island.

178. **sexcentis,** *i.e. millibus.*

porticus. See note on *Sat.* iv. 16, and conf. Mart. i. 12, "Heu quam pæne novum porticus ausa nefas! Nam subito collapsa ruit, cum mole sub illa Gestatus bijugis Regulus esset equis."

182. **Numidarum . . . columnis.** A fine yellow marble was imported from Numidia.

183. **algentem rapiat cenatio solem,** let the banquet-room catch the winter's sun. In great houses there were special *cenationes* for different seasons of the year. For the winter, one facing the south was best.

184. **qui fercula docte componit,** *i.e.* a *structor;* see note on *Sat.* v. 120.

186. **qui pulmentaria condit,** a cook.

187. **Quintiliano,** the great rhetorician and writer (35-95 A.D.) The younger Pliny was one of his pupils, and, compared with the other members of his profession, he was well off. Juvenal speaks of him as an exception, and yet *duo sestertia* was a trifle compared with the *sexcenta* which the man would spend for his baths.

188. **Unde igitur tot,** etc. Quintilian was better treated, no doubt, by others. He was teacher to the nephew of Domitian, and received a pension from the *fiscus.*

190. **transi,** pass over.

190. **felix,** the lucky man, being both fair, etc.

192. **nigræ lunam subtexit alutæ.** The senators wore a peculiar kind of boot, which came higher up the leg than others, and was fastened by four thongs. On the front it bore a crescent—perhaps, as has been suggested, the letter C—to represent the original number of 100, as instituted by Numa. Conf. Mart. ii. 29, "Non hesterna sedet lunata lingula planta." Juvenal means here that with luck a man may rise to be a senator.

193. **jaculator,** a debater. Conf. the expression "torquere enthymema." Prof. Mayor is surely wrong in taking it to refer to the sports of the Campus Martius.

194. **et si perfrixit,** and though he has a cold. Conf. Mart. iii. 18, "Perfrixisse tuas questa est præfatio fauces?"

cantat bene. Another accomplishment with which the lucky man is credited.

distat, it makes a difference = *διαφέρει*.

197. **fles de rhetore Consul.** Quintilian received the "consularia insignia" from Domitian out of compliment to him as the young prince's tutor.

199. **Ventidius.** P. Ventidius Bassus, born at Picenum, was taken prisoner in the Social War by the father of Pompey the Great, in whose triumph he was led. He then became a mule-driver. He was ultimately taken up by Julius Cæsar, and made tribune and prætor, and then by M. Antonius, by whom he was sent as general against the Parthians, over whom he celebrated a triumph.

Tullius. Servius Tullius, the sixth Roman king, said to have been born of a slave mother. Conf. *Sat.* viii. 259.

anne aliud, quam, was it anything else than——

201. **servis regna,** referring to Servius Tullius.

captivis . . . triumphos—to Ventidius, see *supra*.

202. **ille.** Quintilian.

203. **vanæ sterilisque cathedræ.** Conf. Mart. i. 76, "circum pulpita nostra Et steriles cathedras basia sola crepant." *Cathedræ* are—(1) sloping chairs, generally used by women; (2) the chairs of the professors or teachers.

204. **Thrasymachi.** Thrasymachus of Chalcedon was one of the Sophists who migrated to Athens, where he enjoyed a considerable reputation. Plato, in the first book of the *Republic*, puts into his mouth certain anti-social doctrines which some have attributed to the Sophists as a class. The Scholiast says that he hanged himself, but we have no other authority for this.

Secundi Carinatis, a rhetorician banished by Caligula for declaiming against tyrants.

205. **et hunc inopem vidistis Athenæ.** On the whole, I think it is best to refer this to Socrates, whom Juvenal may have confused with the Sophists, as his contemporary Aristophanes certainly did. The omission of the name shows that it was some one whose death was notorious. Conf. *Sat.* xiii. 185; and Persius, iv. 1, "barbatum hæc crede magistrum Dicere, sorbitio quem tollit dira cicutæ."

206. **ausæ,** which hadst the heart. Conf. the use of *τλάω*.

207. **di, majorum umbris,** etc. Sc. *dent*, as in the phrase "di meliora."

208. **perpetuum ver,** because constantly supplied with flowers.

210. **Metuens virgæ.** Conf. *Sat.* v. 154, "metuensque flagelli." Ovid says of Achilles, *Ars Am.* i. 11, "poscente magistro Verberibus jussas præbuit ille manus."

jam grandis, though now grown up.

211. **patriis in montibus**, on Mt. Pelion.

cui. Conf. *Sat.* iii. 49.

213. **Rufum**, one of the rhetoricians of the day, who was beaten by his own class.

214. **qui totiens Ciceronem Allobroga dixit**, who so often called Cicero an Allobrogian. Rufus was a native of Gaul, where, as we have seen, line 148, oratory was studied; and he apparently used to say that Cicero was the provincial orator, he the true Roman. We learn from Tacitus, *de Orat.*, that Cicero was not considered above criticism, "satis constat ne Ciceroni quidem obtrectatores defuisse," etc. The nominative of Allobroga is Allobrox. Another reading is "quem" instead of "qui," "whom his class called the Allobrogian Cicero." I do not think this is so good.

215. **Enceladi**, a *grammaticus, i.e.* a teacher of boys at school. See note on i. 15.

Palæmonis. Palæmon was another grammarian under Tiberius. Quintilian and Persius are said to have been his pupils. His school is said to have brought him in "quadringena annua."

216. **grammaticus . . . labor**; and this was severer than that of the rhetoricians, both because they were expected to have at their fingers' ends every sort of trivial detail (see lines 234-236), and also to look after the behaviour of their classes.

218. **discipuli custos.** The *pædagogus*—who had charge of the boys to and from school, and was hence called *pediseguus puerorum*—was usually a Greek, one of whose duties it was to accustom his charges from an early age to the Greek tongue. They often taught them things less desirable.

Accenonoetus = ἀκοινονόητος, without common sense. This is a fictitious proper name for the *pædagogus;* but if this is the correct reading, it still needs a satisfactory explanation.

219. **qui dispensat**, the *dispensator* or paymaster. See on *Sat.* i. 79.

220. **non aliter, quam institor**; just as a shopman or hawker abates something of his prices to get custom.

221. **cadurci**, a kind of linen manufactured by the Cadurci, a people of Aquitania.

222. **pereat**, the subject to this is the clause introduced by "quod."

noctis ab hora. Work in the schools began very early in the morning. Conf. Mart. ix. 69, "Nondum cristati rupere silentia galli, murmure jam sævo verberibusque tonas."

223. **sedisti**, in the teacher's cathedra.

225. **totidem olfecisse lucernas, quot stabant**, etc. Each boy brought a lamp with him to school, and the smell or smoke from all these was suffocating to the teacher, and blackened all the school-books.

227. **Flaccus.** Both Horace and Virgil were used at this time as school manuals. Horace himself says to his book, *Ep.* i. 20, 17, "Hoc quoque te manet, ut pueros elementa docentem Occupet extremis in vicis balba senectus."

Maroni—Virgil, whose full name was Publius Virgilius Maro (70-19 B.C.)

228. **cognitione tribuni.** Prof. Mayor quotes Tac. *Ann.* xiii. 28, "Simul prohibiti tribuni jus prætorum et consulum præripere," which proves that under the empire the tribunes had the right in certain cases of conducting trials. Under the republic they certainly had none.

229. **vos**, you parents.

230. **verborum regula constet**, that his rule for the use of words should remain constant, *i.e.* that he should never make a slip in grammar.

231. **historias** goes with "omnes." How voluminous these histories were see from line 100.

233. **thermas.** *Thermæ* are usually the public baths, such as those of Agrippa, which had *gymnasia*, heated chambers, and sometimes even libraries, attached to them. The usual hour for bathing was the eighth, though sometimes the weary client could not get to his bath till the tenth. Conf. Mart. x. 70, 13, "Balnea post decimam lasso petuntur."

Phœbi balnea. Phœbus was a private *balneator;* see note on line 4. Other private baths are mentioned by Martial—the Balnea Fortunati, Fausti, Grylli, Lupi, Tigellini.

235. **Archemoli**, mentioned together with his stepmother in Virg. *Æn.* x. 388.

236. **quot Siculus . . . urnas.** Conf. Virg. *Æn.* i. 195. The *urna* = half an *amphora*, and contained four *congii*. There were six *sextarii* in a *congius*, and twelve *cyathi* in a *sextarius*. See note on *Sat.* v. 32.

237. **ducat** is used of beating out gold, sometimes also of moulding wax. Conf. Persius, 5, 40, "Artificemque tuo ducit sub pollice vultum."

238. **ut sit . . . pater.** Conf. line 210.

243. **victori populus quod postulat, aurum,** *i.e.* the sum of five *aurei*, or 500 sesterces. This was the maximum sum which the people at the theatre might order the president of the show to give to the victors. Quintilian received 2000 sesterces. The fees in the better schools were paid annually, probably after the Quinquatria in March, see *Sat.* x. 115. At the lower country schools the fees seem to have been paid monthly, on the Ides. Conf. Hor. *Sat.* i. 6, 75, "octonis referebant Idibus æra."

SATIRE VIII.

1. **Stemmata.** The noble Romans used to have in the *atrium* of their houses waxen masks representing their ancestors. These *imagines*, as they were called, were placed inside wooden frames, and hung up side by side along the *alæ* of the apartment. Connecting them with one another were festoons or garlands of flowers (*stemmata*), and these occasionally gave their name to the whole. Conf. Plin. xxxv. 2, 2, "Expressi cera vultus singulis disponebantur armariis—Stemmata vero lineis discurrebant ad imagines pictas;" Mart. iv. 48, "Atria Pisonum stabant cum stemmate toto." In later times those waxen figures were replaced by marble busts. Seneca says, "Nobilem non facit atrium plenum fumosis imaginibus."

2. **sanguine censeri.** Conf. Mart. viii. 6, "Hi duo longævo censentur Nestore fundi," "to be rated at a long line of ancestry."

pictos . . . vultus, *i.e.* the waxen masks which were painted to represent the life. At funerals these masks were taken down and worn by men representing the various ancestors. The *imagines* of any one disgraced by the state or emperor were taken down and broken. "Jus imaginum" was the patent of nobility.

3. **in curribus.** See *Sat.* vii. 125. The younger Scipio was P. Cornelius Scipio Æmilianus. He belonged to the "gens Æmilia," but was adopted by Scipio the elder. He died 129 B.C.

4. **Curios,** *e.g.* M. Curius Dentatus, who conquered Pyrrhus (275 B.C.)

5. **Corvinum**—M. Valerius Corvinus, the hero of the encounter with the Gallic champion (349 B.C.) Conf. *Sat.* i. 96.

Galbam. The Emperor Servius Sulpicius Galba (68-69 A.D.), Suetonius tells us, "in atrio stemma proposuit, quo paternam originem ad Jovem referebat."

6. **generis tabula . . . capaci,** a wide genealogical chart.

7. **Corvinum,** etc. This is a very suspicious line, and is probably not genuine. The repetition of Corvinus is awkward, and the expression "multa . . . virga" obscure.

multa virga. I should take this as an ablative of quality with "fumosos equitum . . . magistros," "with many a staff of office," in which sense Ovid, *Trist.* v. 6, 32, uses the word, "quos prætexta verendos Virgaque cum verbis imperiosa facit." See also *infra*, 23.

deducere, to trace or derive, *i.e.* in the chart. This is the reading of most MSS., and it makes better sense than "contingere," which Prof. Mayor adopts.

8. **fumosos,** because there was a hearth in the *atrium*, which possibly in olden days may have been used for the kitchen.

9. **Lepidis.** The Lepidi were an illustrious branch of the "gens Æmilia." Juvenal would assert the principle "noblesse oblige."

9. **effigies quo**; sc. *habes*. Conf. *Sat.* xiv. 56.

10. **alea.** See *Sat.* i. 76; and Persius, v. 17, "hunc alea decoquit."

11. **Numantinos,** the generalising use of the plural. Scipio the younger was called Numantinus from his capture of Numantia in Spain (133 B.C.)

si dormire incipis ortu Luciferi. Banquets were often continued by the gay throughout the night. Lucifer is the morning star. Conf. Virg. *Ecl.* 8, 17, "Nascere præque diem veniens age Lucifer almum."

12. **quo,** *i.e. ortu.*

13. **Allobrogicis.** Fabius Maximus was called Allobrogicus from his victory over the Allobroges in the interval between the first and second Punic wars (221 B.C.)

magna . . . ara. Near the Circus Flaminius there was an altar, called "Maxima ara," sacred to Hercules. Virgil, *Æn.* viii. 271, says that Evander built it to commemorate the conquest over Cacus. *Sat.* v. 125.

14. **natus in Herculeo Fabius Lare.** The Fabian *gens* was said to be descended from Hercules. Ovid, *Fast.* ii. 237, speaks of "Herculeæ gentis."

15. **Euganea . . . mollior agna.** The Euganei once lived between the Alps and the sea. One of the towns in that district, Altinum, is mentioned by Martial as famous for its wool.

16. **attritus Catinensi pumice.** Catana was a town near Mount Ætna; the *pumex* was a kind of stone thrown up by the volcano, and used, as Pliny says, "in usu corporum levandorum."

17. **Squalentes traducit avos,** disgraces his shaggy ancestors. "Squalentes" is in contrast with "tenerum." For "traducit" see *Sat.* xi. 31.

18. **frangenda . . . imagine,** because, if convicted of poisoning, his image would be broken and his family thereby disgraced. See note on line 2, and conf. the case of Sejanus described in *Sat.* x. 58 *seq.*

19. **veteres . . . ceræ . . . atria.** See note on lines 1 and 2. Friedlander illustrates, by Tac. *Ann.* iii. 23, how the sentiments here expressed by Juvenal were opposed to popular ideas. Æmilia Lepida, a woman notorious for her crimes, when prosecuted, won the sympathy of all because she was a member of the Æmilian *gens* and a descendant of Sulla and Pompeius.

21. **Paullus, Cossus, Drusus;** names belonging to some of the most illustrious *gentes* at Rome. Drusus was a stepson of Augustus, brother of Tiberius, and father of Germanicus.

22. **hos,** *i.e. mores;* so also "illi" in the next line.

23. **virgas.** See note on line 7.

24. **mihi debes,** you owe to me, *i.e.* you must show me.

25. **justitiæque tenax.** Conf. Hor. *Od.* iii. 3, "propositi tenacem."

26. **agnosco procerem,** I recognise your nobility. For the question put as the protasis, conf. *Sat.* iii. 94, "Rides, majore cachinno concutitur."

Gætulice, referring to the Cossus mentioned above. Cossus Cornelius Lentulus under Augustus gained this name (Consul, 1 B.C.)

27. **Silanus** belonged to the "Junia gens." See Tac. *Ann.* iii. 24.

29. **populus quod clamat, Osiri invento.** Apis or Osiris, worshipped under the form of a bull, was killed by Tryphon. Iris, his sister, with her attendants, sought for him with tears and lamentations till they found the body, when they exclaimed "εὑρήκαμεν, συγχαίρωμεν." The representation of this was kept up as part of the Egyptian worship annually. Conf. Tibull.

vii. 28, "atque suum pubes miratur Osirim barbara Memphiten plangere docta bovem."

30. **generosum** = *εὐγενής*; and so, contrasted with "indignus genere," *est* must be supplied after "qui."

32. **nanum**, a dwarf. It was not an uncommon thing under the empire for dwarfs, "pumiliones," to be kept by the rich. "Atlas" was a usual nickname for them. Conf. Mart. vi. 77, "Non aliter monstratur Atlas cum compare ginno." Virgil describes Atlas (*Æn.* iv. 246) as "maximus."

36. **si quid adhuc est**, whatever else there is.

38. **sic**, *i.e.* as the dwarf is called Atlas: ironically.

Creticus, one of the Metelli, gained the *agnomen* of Creticus on account of his conquest of Crete in B.C. 66.

Camerinus. See note on *Sat.* vii. 90.

39. **Rubelli Blande.** This is the son of Rubellius Plautus, mentioned by Tacitus, *Ann.* xiv. 22, "omnium ore Rubellius Plautus celebratur, cui nobilitas per matrem ex Julia familia." The mother of Plautus was Julia, a granddaughter of Tiberius. Rubellius Blandus was perhaps vain and boastful of his illustrious race; at any rate, he is taken as an example of a titled nonentity.

40. **Drusorum stemmate.** The brother and son of Tiberius were both named Drusus. On "stemmate" see line 1.

42. **ut te conciperet.** "Ut" must go closely with "feceris aliquid," "to deserve that." "Conciperet" must not be pressed, because it was his grandmother, not his mother, who belonged to the Julian *gens* by adoption; see note on line 39.

43. **ventoso . . . sub aggere.** The *agger* of Servius Tullius, on which see note to *Sat.* v. 153. Juvenal says, in *Sat.* vi., "Plebeium in Circo positum est et in aggere fatum."

conducta . . . texit, weaves for hire.

46. **Cecropides.** Cecrops was the first king of Athens. It is here used simply for an example of ancient birth. Conf. "Trojugenas," *Sat.* i. 88.

vivas, long may you live.

47. **Quiritem.** The Quirites probably were originally the inhabitants of Cures, a Sabine town which was incorporated with Rome. It was afterwards applied to the Roman citizens in their civil as opposed to their military capacity.

49. **de plebe togata.** The *toga* was a distinguishing mark not only of the clients (see on *Sat.* i. 84), but also of the advocate class. So Martial, ii. 90, calls Quintilian "gloria Romanæ

togæ." Tacitus also says, *Ann.* xi. 7, that the *plebs* gained their distinction by the *toga* — "Cogitaret plebem quæ toga enitesceret." See also line 240.

51. **petit Euphraten,** to serve against the Parthians.

domitique Batavi custodes aquilas. The Batavians were a German tribe who had lately rebelled under their leader Civilis, and had been subdued by Domitian.

53. **truncoque simillimus Hermæ,** like a mere bust, without hands or feet. At Athens statues of Hermes were frequently placed over the doors of private houses and in public places. The sudden and mysterious mutilation of all these Hermæ just before the Sicilian Expedition threw the whole city into excitement.

56. **Teucrorum proles.** See above, line 46.

59. **rauco . . . Circo.** Conf. *Sat.* xi. 187, "Totam hodie Roman Circus capit et fragor aurem Percutit."

61. **primus in æquore pulvis,** whose cloud of dust is first in the course. In spite of the water thrown down between the races, the Circus was one huge cloud of dust. Conf. Hor. *Od.* i. 1, "Sunt quos curriculo pulverem Olympicum collegisse juvat."

62. **venale pecus,** a mere herd, fit for the market.

Coryphæi. The MSS. reading is "Corythæ," which will not scan. Coryphæus is the name of a famous horse.

63. **Hirpini.** Another horse mentioned by Mart. iii. 63, "Hirpini veteres qui bene norit avos." The various factions were very careful about preserving the genealogies of their horses, but, as the next line shows, birth was nothing if unaccompanied by merit.

65. **dominos . . . mutare,** *i.e.* to be sold.

66. **epirhedia.** Probably some kind of car, or possibly, as the Scholiast explains it, "harness." Quintilian says of the word, i. 5, "Nam cum sit præpositio ἐπὶ Græca, reda Gallicum, . . . Romani suum ex utroque aliquo fecerunt."

67. **Nepotis,** the owner of a mill.

69. **titulis,** the inscriptions underneath the statues placed in the *atrium;* see *Sat.* i. 118.

71. **juvenem.** Rubellius Blandus.

fama, his illustrious name.

72. **tradit,** presents to us.

plenumque Nerone propinquo. He was related to Nero through Julia, his grandmother; see note on line 39.

73. **sensus communis**, common human sympathy (conf. the expression "vita communis," social life). Our expression "common sense" is not exactly what is meant.

74. **censeri laude tuorum.** Conf. "sanguine censeri," line 2.

75. **noluerim.** The perf. potential implies a *sententia modeste expressa.* Conf. "crediderim," "haud affirmaverim."

sic, ut = *ea conditione ut.*

78. **viduas . . . ulmos.** Contrast with this the expression of Horace, "cælebs platanus." The plane trees were never used for training vines.

desiderat, feels the want of.

79. **tutor bonus.** A tutor was the legal guardian of a *pupillus*, whose property he managed until he became *sui juris.* See *Sat.* i. 39.

arbiter, a person chosen to decide a dispute in private, according to rules of equity; while the *judices* decided in public on the legal merits of the question.

81. **Phalaris . . . admoto . . . tauro.** Phalaris, tyrant of Agrigentum, invented a hollow brazen bull, into which his victims were put, and which was then heated. Conf. Hor. *Od.* iii. 3, "justum ac tenacem propositi virum," etc., quoted on line 25.

85. **ostrea . . . Gaurana**—oysters from the Lucrine lake, close behind which rose the Gaurani Montes. Conf. *Sat.* iv. 140, "Lucrinum ad saxum."

Cosmi, a perfumer, frequently alluded to in Martial. Conf. Mart. xi. 8, "Quod Cosmi redolent alabastra focique deorum."

87. **exspectata diu.** A provincial government was looked forward to by a large number of candidates as a means of making their fortunes by all sorts of extortion.

88. **rectorem**, *i.e.* a *legatus* if an imperial province, a *proconsul* if a senatorial.

89. **sociorum** here means the provincials.

90. **regum**, the nominally independent kings and chieftains, like Deiotarus of Galatia, Herod at Jerusalem, etc.

93. **Capito.** Cossutianus Capito was a son-in-law of Tigellinus; he was made *proprætor* of Cilicia, and was accused and convicted of "repetundæ" (57 A.D.)—Tac. *Ann.* xvi. 21.

Numitor; see *Sat.* vii. 94. Apparently he was also a *proprætor* of Cilicia.

94. **piratæ Cilicum**, *i.e.* using against the Cilicians their own weapons, for they were notorious pirates.

quid damnatio confert? As in the case of Marius Priscus, *Sat.* i. 41, it was "judicium inane."

95. **Pansa . . . Natta**—fictitious names for provincial governors.

96. **Præconem, Chærippe,** etc. The wretched provincial is advised to look for some auctioneer to sell his scanty rags for him before they are taken away.

97. **post omnia perdere naulum,** to lose your passage-money, *i.e.* by a fruitless journey to Rome. *Legati* from Cilicia had caused the condemnation of Capito, but then his successor was just as bad.

98 and 99. The state of things now is very different from what it was when the allies were only lately conquered.

101. **Spartana chlamys.** The Laconian purple dye ranked next after the Tyrian. Conf. the expression, "Tyrias lacernas," *Sat.* i. 27.

conchylia Coa. Transparent silk garments, "bombycinæ vestes," were woven and dyed in the island of Cos. The *conchylia* were the pale diluted purple as opposed to the dark full tints of the Tyrian—Becker's *Gallus,* p. 447. Conf. Hor. *Od.* iv. 13, 13.

102. **Parrhasii tabulis.** Parrhasius was a famous painter, born at Ephesus about 450 B.C., and a contemporary of Zeuxis, the story of his contest with whom is well known.

signisque Myronis. Myron was a sculptor, born somewhat earlier than Parrhasius. His statues were much prized, and many were carried away to Rome by Verres and others like him. Conf. Mart. viii. 51, "Quis labor in phiala? docti Myos anne Myronis?"

103. **Phidiacum vivebat ebur**—Phidias (490-433 B.C.), the great contemporary and friend of Pericles, and the sculptor of the famous statue of Zeus at Olympia. On the lifelike appearance of his work conf. Mart. iii. 35, "Artis Phidiacæ toreuma clarum: Pisces aspicis: adde aquam, natabunt."

Polycleti, another statuary of the same age (452-412 B.C.) Quintilian says of him, "diligentia ac decor in Polycleto supra cæteros: deorum tamen auctoritatem non explevit." Conf. also Cic. *in Verr.* iv. 5.

104. **Mentore,** an artistic embosser in silver. Silver cups of his workmanship were highly prized. L. Crassus, the orator, gave 100,000 sesterces for two of them. Conf. Mart. ix. 60, "Pocula Mentorea nobilitata manu."

105. **Dolabella.** Cicero's son-in-law, P. Dolabella, plundered

the province of Syria (44 B.C.), of which he was *proprætor;* but perhaps the Cn. Dolabella, who was governor of Cilicia, is intended here. He was accused on his return by M. Scaurus, and condemned.

Antonius, Cicero's colleague in the consulship, 63 B.C. He was afterwards governor of Macedonia, accused of "repetundæ" by C. Cæsar, and defended, but unsuccessfully, by Cicero.

106. **sacrilegus Verres.** See on *Sat.* iii. 53. He was *prætor* of Sicily, 73-70 B.C., which province he most shamefully oppressed. The plunder of temples was one favourite mode of enriching himself; hence the epithet "sacrilegus." See Cicero's Speech *passim.*

107. **occulta spolia.** For the lengthening of *a* before *sp,* conf. Virgil's "date tela, scandite muros."

plures, more than others gained in war.

110. **ipsi deinde Lares.** When everything most valuable was taken, even the figures of the household gods (*lares* or *penates*) would be carried off from their niches (*ædicula*) in the *atrium.*

signum, bust. Conf. *supra,* "signis Myronis."

111. **in ædicula,** a little cupboard or niche in the *atrium.* Conf. Tibul. i. 10, 20, "Stabat in exigua ligneus æde deus."

unicus, the only one left.

112. **tu,** *i.e.* the provincial governor.

113. **imbelles Rhodios.** The Rhodians had much degenerated from their former character, and were now effeminate and luxurious.

unctamque Corinthum, "Corinth with its unguents," which are here intended to stand for luxury generally. The luxury of the later days of Corinth is notorious; as also is the immense quantity of spoil brought to Rome by Mummius on the capture of Corinth. Horace uses "captiva Corinthus" for the spoils of any city brought to Rome, *Ep.* ii. 1, 193.

114. **resinata juventus.** The resin was the exudation from certain trees. Pliny says, xiv. 20, "resina omnis oleo dissolvitur: pudetque confiteri maximum jam honorem ejus esse in evellendis a virorum corporibus pilis." Conf. line 16.

116. **horrida . . . Hispania.** Spain was never so thoroughly conquered even as Gaul. Horace speaks of the Cantabrian "indoctum ferre jugum." Aristotle contrasts in his *Politics* the characters of the Oriental nations and those of Northern and Eastern Europe, arguing that the former were by nature intended for slaves, the latter for freemen.

Gallicus axis. The Gauls frequently rose against Julius

Cæsar, and after his time made a most formidable rebellion under Vindex, 68 A.D.

117. **Illyricumque latus.** The Illyrians remained a barbarous tribe, which needed the continual presence of legions to keep them in order.

messoribus illis—the Africans, from whom came the largest quantity of corn to Rome. Conf. *Sat.* v. 119, "Tibi habe frumentum . . . O Libye."

118. **saturant,** fill the stomachs of.

circo scenæque vacantem, which employs all its time in the circus and theatre. The agricultural population of Italy had either died out or had migrated to swell the city-mob, which the emperors found it advisable to keep perpetually amused. Conf. *Sat.* x. 81.

120. **Marius.** See note on *Sat.* i. 41.

discinxerit, has stripped to their girdle.

125. **non est sententia,** is no mere maxim or commonplace. *Sententia* or *maximæ sententiæ* (hence our word maxim), answering to the Greek τόποι or τοπικοὶ λόγοι, were general propositions, admittedly true, serving as the basis on which to found an argument. Quintilian calls them the "supellectilem" of a speech.

126. **folium recitare Sibyllæ.** For the Sibyl see *Sat.* iii. 3. She wrote her prophecies on leaves which were blown away by the wind. Conf. Virg. *Æn.* vi. 74, "foliis tantum ne carmina manda Ne turbata volent rapidis ludibria ventis." The Sibylline books at Rome, preserved in the Capitol under the charge of *decemviri*, were consulted at the advice of the *pontifices* in times of danger.

127. **comitum,** the usual word for a provincial governor's retinue. Conf. *Sat.* iii. 47, "nulli comes exeo.

128. **Acersecomes** = ἀκερσεκομήης, unshorn—Hom. *Il.* xx. 39. Favourite slaves always wore their hair long, and often elaborately curled. Conf. Mart. ii. 57, "Quem grex sequitur togatus et capillatus;" iii. 58, 30, "lascivi Parere gaudent villico capillati." Contrast with this Juvenal's closely cropped boy in *Sat.* xi. 149.

nullum in conjuge crimen. See the debate in the senate (Tac. *Ann.* iii. 33) as to whether provincial governors should be allowed to have their wives with them.

129. **per conventus.** The *conventus* were districts into which the provinces were divided for judicial purposes, in each of which there was a town where the governor held his tribunal.

130. **Celæno** was one of the Harpies. Conf. Virg. *Æn.* iii. 245 and 216, "Una in præcelsa consedit rupe Celæno . . . Virginei volucrum vultus, fœdissima ventris Proluvies, uncæque manus."

131. **a Pico**, an ancient king of Italy and son of Saturn. Conf. Virg. *Æn.* vii. 48.

132. **omnem Titanida pugnam.** The abstract put for the concrete. The Titans, sons of earth, belonged to the older race of gods, while Jupiter and the rest were the younger generation, who had ousted them from Olympus.

133. **ipsumque Promethea.** Prometheus was one of the Titans, and the most famous. See note on *Sat.* iv. 133, where he is represented as a potter. He stole fire from heaven and gave it to men; he is also represented as having taught them the arts of life, and by a later tradition as having created them out of clay.

134. **de quocunque voles . . . libro**, from any story you like.

136. **virgas**, *i.e.* of your lictors.

sociorum in sanguine. Roman citizens were protected from this punishment by the Lex Portia.

139. **claramque facem præferre.** Conf. Sall. *Jugurth.* 35, "majorum gloria posteris lumen est."

142. **quo mihi te**, sc. *jactas.*

falsas signare tabellas. Conf. *Sat.* i. 56.

143. **in templis.** The temples were used as banks, where money, as well as such documents as wills, were kept. Conf. *Sat.* xiv. 260, "ponendi ad Castora nummi," *i.e.* the temple of the Dioscuri.

statuamque parentis ante triumphalem. See note on *Sat.* i. 117.

144. **quo**, *i.e. te jactas.*

145. **Santonico . . . cucullo.** The Santones were a Gallic tribe which sent woollen manufactures to Rome. Conf. Mart. xiv. 128, "Gallia Santonico vestit te bardocucullo." The *cucullus* was worn by persons desirous of concealment, and also in the country, see *Sat.* iii. 151. Otherwise the head was usually uncovered.

146. **Præter majorum cineres**, *i.e.* along the Flaminian or Appian or Latin Road; see note on *Sat.* i. 158.

147. **carpento**, a two-wheeled carriage of luxurious make; it was very frequently used by women. Conf. Ov. *Fast.* i. 6, 19, "nec prius Ausonias matres carpenta vehebant."

Lateranus. See *Sat.* x. 17.

148. **sufflamine**, drag-chain.

150. **tempus honoris**, the period of his consulship.

152. **amici jam senis.** His friend being an old man ought to have inspired Lateranus with some shame, but he unblushingly gives him the professional coachman's salute.

153. **maniplos solvet**, *i.e.* will be groom as well as coachman.

156. **more Numæ**, according to the institution of Numa. See note on *Sat.* iii. 12.

Jovis ante altaria, in the temple on the Capitol.

157. **Eponam**, a goddess propitious to horses and grooms.

facies . . . pictas, rough paintings of Epona and similar subjects on the walls of the stables.

158. **instaurare**, to visit again and again.

popinas, cook-shops. Cooked meats and drinks were sold at them. Originally they were frequented only by the lowest classes, conf. lines 172-3; but they afterwards became the resorts of the most disreputable and riotous of the higher classes, conf. Cic. *in Pis.* 5. See also *Sat.* xi. 81.

159. **Syrophœnix**, the host, from Syrophœnice or Phœnicia, a subdivision of the province of Syria. Conf. St. Mark vii. 26.

160, **Idumææe . . . incola portæ**, a native of the Idumæan district. Conf. "porta Syenes," xi. 124. Idumæa stretched between Judæa and Arabia. Some take it to refer to one of the gates of Rome called "Idumæa," owing to the fact that Titus entered by it on his return from the capture of Jerusalem, 70 A.D.

161. **hospitis affectu**, with the air of a host.

dominum regemque. "Domine" was getting to be an ordinary salutation for the upper classes. Conf. Mart. i. 113, "Cum te non nossem dominum regemque vocabam."

162. **succincta.** Conf. *Sat.* iv. 24.

lagena. Conf. *Sat.* v. 29.

164. **nempe** here means "just so, but." It is used in dialogue to affirm what the last speaker has said.

166. **cum . . . prima barba.** See note on "ille metit barbam," iii. 167.

168. **thermarum calices.** I have no doubt that this refers to the *popinæ* mentioned above, and not to the public baths, where it is quite true that drinking sometimes went on. *Thermæ* here

is equivalent to *thermopolia*, on which see *Sat.* v. 63, and these and the *popinæ* are identical. See Becker's *Gallus*, p. 355.

inscriptaque lintea are the awnings over the shops, with the articles offered for sale inscribed upon them.

169. **tuendis amnibus** goes with "maturus." Troops were stationed near the Tigris and Euphrates to guard against incursions of the Parthians.

Rheno, sc. *tuendo*. After the time of Tiberius, the Rhine was practically the boundary of the Roman Empire. Drusus and Germanicus had penetrated beyond, but the perpetual risings induced the later emperors to change their policy of advance in that direction.

Istro. Legions were permanently stationed in Mœsia, Pannonia, and Noricum, to keep the various barbarian tribes on their own side of the river.

Neronem. This does not fix the date of the satire. Nero is used for any emperor.

171. **hæc ætas**, *i.e.* of Lateranus.

mitte Ostia, send your general to Ostia, *i.e.* the port at the mouth of the Tiber from which a fleet would start.

174. **fugitivis**, runaway slaves. See *Sat.* iv. 50.

175. **carnifices**, literally "executioners," but used generally as a term of reproach, especially to slaves, "rascals."

sandapilarum, cheap biers on which the poor were carried out to burial. It was considered degrading to contract for public funerals at all, *Sat.* iii. 32; how much more so actually to make the coffins!

176. **resupinati . . . Galli**—of a priest of Cybele stretched on his back. The worship and image of Cybele, the mother of the gods, was introduced to Rome from Galatia. Conf. *Sat.* iii. 119. Her priests were called Corybantes (see *Sat.* v. 25), or, from the original seat of the worship, Galli.

tympana, cymbals. Conf. Hor. *Od.* i. 16, 8, "nón acuta sic geminant Corybantes æra."

177. **lectus non alius cuiquam**, no special couch for any one. For the arrangement of the *triclinium* and the usual places of honour see note on *Sat.* v. 17.

178. **mensa remotior ulli**, nor has any one a table placed aloof, *i.e.* from the commoner sort of guests.

180. **nempe**, why, of course. Conf. *supra*, line 164.

in Lucanos, sc. *agros colendos*. Slaves, as a punishment.

were made to work in the country. Conf. Ter. *Phorm.* 250, where Davus says, "molendumst in pistrino, vapulandum . . . opus ruri faciundum."

Tusca ergastula. The *ergastula* were buildings in the country, often underground, where the gangs of slaves were shut up at night, who by day worked in the fields chained together on their masters' *latifundia*. This was especially the case in Etruria. Conf. Mart. ix. 23, "Et sonet innumera compede Tuscus ager." *Sat.* xi. 80, "in magna . . . compede fossor."

182. **cerdoni.** See note on *Sat.* iv. 153.

Volesos. The Volesi were a Sabine family who came to Rome with T. Tatius. Livy mentions a Volesus who was father of M. Valerius Publicola.

Brutum. J. Brutus, the expeller of Tarquin.

185. **Damasippe,** some spendthrift noble reduced to act on the stage.

vocem . . . locasti siparlo, let your voice on hire to the mimic stage. *Siparium* was the curtain used in mimes, on which see *Sat.* v. 157. The more general name for the stage curtain was *aulæum.*

186. **clamosum ageres ut Phasma Catulli.** Catullus was a writer of mimes, and is mentioned again in *Sat.* xiii. 111. *Phasma* was the title of one of his mimes. The ghost was perhaps represented as shrieking or gibbering, which would explain the epithet *clamosum.*

187. **Laureolum,** the title of another and very well known mimic piece, possibly also by Catullus. Laureolus was a slave, or, as others say, the captain of a gang of robbers, and was crucified on the stage. On one occasion a condemned criminal was made to play the part and was really crucified. Conf. Mart. *Spect.* vii., "Non falsa pendens in cruce Laureolus." The piece was acted on the day of Caligula's murder, on which occasion the blood was imitated with horrible realism.

Lentulus, another noble.

188. **dignus vera cruce,** because it was disgraceful for a noble to act on the stage, especially in such a piece and under such a character.

189. **populi frons durior.** It ought to cause the people more shame than these degenerate nobles, but it causes them less. *Durior,* "more brazen-faced."

190. **triscurria patriciorum,** the low buffooneries of the patricians. The prefix *tri* is intensive, as in the words *trifur, trifurcifer, trivenifica, trismegistus.*

191. **planipedes audit Fabios.** In the mimes the actors wore neither the *cothurnus* of tragedy, nor the *soccus* of comedy, but appeared barefooted. This is what is meant by *planipedes.*

192. **Mamercorum.** The Mamerci were said to be derived from Mamercus, a son of Numa Pompilius; they belonged to the Æmilian *gens.*

alapas. The Mamerci, acting as the *stupidi* (buffoons) of the mime, would be treated as such. Conf. note on *Sat.* v. 171.

Quanti sua funera vendant, at what price they sell their lives. It is evidently the same thing to say that a person sells his death or sells his life.

193. **nullo cogente Nerone.** Suetonius relates that on one occasion Nero compelled 400 senators and 600 equites to contend in the arena. In Juvenal's time, however, the nobles did it for the love of the thing, which had become a depraved taste.

194. **celsi prætoris.** Under the empire the public games and shows, as distinguished from those given by private individuals, were presided over and managed by the prætors, who sat in a conspicuous position on their curule chair, or, as Juvenal says, *Sat.* x. 36, "curribus altis Exstantem et medio sublimem pulvere Circi." *Ludis prætoris,* therefore, would mean the public games.

195. **finge tamen,** etc., is opposed to "nullo cogente Nerone;" but supposing that there is compulsion, who ought to hesitate to prefer death to dishonour?

gladios of course are the swords of the tyrant, with which he threatens death to the disobedient.

196. **quid satius** ; *quid = utrum.*

197. **Zelotypus Thymeles,** the jealous husband of Thymele, who was a *mima,* and mentioned in *Sat.* i. 36. Her husband was Latinus; but the jealous husband here is one of the characters of the mime, which often had for its plot the relations between husband and wife.

stupidi. The *stupidus,* or clown, was a stock character in the mime. Corinthus was a *mimus* who took this part.

198. **citharœdo principe,** with special reference to Nero. Juvenal, according to his custom, reflects on former times, or uses them as screens behind which to attack the present state of things.

mimus. See note on *Sat.* v. 157.

199. **quid erit nisi ludus,** What will there be except the gladiatorial school? There was *ludus literarius,* and also *ludus*

gladiatorius. The disgrace of appearing in the arena was even greater than that of acting in a mime, and yet Gracchus incurs even that. Mr. Macleane mistakes the passage and translates, "After this what shall we have at Rome but shows?"

et illud dedecus, and even that disgrace.

200. **mirmillonis in armis.** The Mirmillones were nearly identical with the Galli, and were gladiators heavily armed, like the Gallic warriors. They were usually opposed to the *retiarius*, who aimed his net at the fish fixed on the helmet of the *mirmillo*, from which his name is probably derived. If Gracchus had been armed as a *mirmillo*, he at least would not have been so easily recognised.

201. **nec clypeo ... pugnantem.** This refers to the Samnites, who carried a large oblong shield, as well as a short straight sword and a helmet with lofty plume. See note on *Sat.* iii. 139. The Samnite was also opposed to the *retiarius*, hence called *pinnirapus.*

aut falce supina. This "scimitar" was the distinguishing mark of the Thraces, who also carried a small round shield (parma).

202. **[et damnat et odit ... abscondit.]** I put these words in brackets because, in addition to the weakness of "et damnat et odit," the following words seem only a repetition. These different kinds of gladiators have been referred to by "mirmillonis in armis," "clypeo," or "falce supina," but the helmet was common to all these.

203. **movet ecce tridentem,** *i.e.* he appeared as a *retiarius*, who wore a short tunic only, a belt (balteus), and for arms carried a trident or *fuscina*, and a net (rete), whence his name. His mode of fighting was to attempt to throw the net over the helmet of his opponent, the Mirmillo or Samnite; if he succeeded he despatched him with the trident; if he failed he ran round the arena, followed by his adversary, until he could collect the net for another throw.

204. **librata dextra,** with his right hand poised on high.

205. **ad spectacula,** to the spectators: **erigit,** because they were raised in tiers of seats high above the arena.

207. **credamus tunicæ,** we can trust to the tunic, *i.e.* we can identify Gracchus by his tunic, which was probably like the "aurea spira" of some fanciful or fantastic make. The tunic was a sort of shirt, originally without sleeves, but afterwards made with short sleeves. It was not worn as the outside dress out of doors by people above the lowest class. Conf. the phrase "tunicato popello."

aurea . . . spira was a kind of lasso—in Gracchus's case made of gold lace—which was hung from the left arm, on which was the *galerus*, and then passed over breast and back to the right side, where it was connected with the net, which it served both to throw and to collect again.

de faucibus . . . porrigat, extends from his throat, *i.e.* passes above his breast under his throat.

longo jacetur galero, flies loose from the long *galerus*, *i.e.* is attached to the left arm.

galero. This was probably a leather armlet put on the left arm to serve for a shield, and extending over the left shoulder. For the details of the equipment of the *retiarius* see Friedlander, vol. ii. pp. 511, 513.

209. **ignominiam.** It was a disgrace to a gladiator to have to fight with so degenerate a noble.

210. **cum Graccho** is used contemptuously.

secutor. Perhaps used generally for the opponent of the *retiarius*, from the mode of fighting described above; but the *secutores* proper differed in some respects from the Samnites or Threces. They carried a sword and shield, and wore a helmet with vizor, and greaves for the thigh.

212. **Senecam præferre Neroni.** On Seneca the Stoic philosopher and tutor to Nero, see on *Sat.* v. 108. He was put to death for supposed complicity in Piso's conspiracy, the object of which Tacitus (*Ann.* xv. 65) states to have been to put Seneca on the throne after removing both Nero and Piso.

213. **non debuit una parari simia.** The punishment of parricides, or of those who murdered any near relation, was to be shut up in a sack with an ape, a viper, a cock, and a dog, and to be thrown into the sea, in order, as Cicero says, "ut repente cælo, sole, aqua terraque privarentur." The animals chosen were those regarded as most unnatural to their kind. Nero not only murdered his mother Agrippina after several unsuccessful attempts, but his wife Poppæa Sabina, his stepbrother Britannicus, and his aunt Domitia, and so deserved the punishment over and over again.

215. **Agamemnonidæ**—of Orestes, who killed his mother Clytemnestra.

causa. The reason was that she and Ægistus had treacherously murdered his father Agamemnon.

217. **cæsi media inter pocula.** The account of Æschylus is that he was killed while in his bath, but see Hom. *Od.* ix. 401, which more agrees with this.

218. **Electræ**, the sister of Orestes. Conf. Hor. *Sat.* ii. 3, 139, "Orestes . . . Non Pyladem ferro violare aususve sororem est Electram." This glances at the murder of Britannicus.

Spartani . . . conjugii. Orestes married Hermione, the daughter of Menelaus and Helen.

219. **aconita.** Nero made frequent use of the infamous poisoner Locusta. Conf. *Sat.* i. 145.

220. **in scena nunquam cantavit.** Conf. *supra*, "citharœdo principe." Notice the intentional anti-climax. Nero sang and played in public both at Naples and in Greece.

221. **Troica non scripsit.** Nero wrote an epic poem on the taking of Troy, part of which Suetonius says that he recited as he watched the great fire at Rome from his palace. The poetry was probably bad, although Tacitus says, *Ann.* xiii. 3, "ali quando carminibus pangendis inesse sibi elementa doctrinæ ostendebat."

221. **Verginius.** L. Verginius Rufus was governor of Upper Germany under Nero. When Vindex the Gaul induced the Gallic provinces to rebel, and offered to make Galba—who was at that time governor of Hispania Tarraconensis—emperor, Verginius marched against him, and in the battle which followed Vindex was killed. Although Verginius acquiesced in Galba's government, he never directly rebelled against Nero himself, as Juvenal's words seem to imply.

222. **Vindice.** C. Julius Vindex was *proprætor* of Gaul. His rebellion is described in Tac. *Hist.* iv.

Galba. Servius Sulpicius Galba, the successor of Nero, chosen first by his Spanish army, and then accepted by the senate and prætorian guard in Rome.

223. **quod Nero tam sæva.** The MSS. have "quid," beginning a fresh question; in which case "more deserving of punishment" would be understood. I have followed Prof. Mayor in reading "quod."

225. **peregrina ad pulpita**, especially in Achaia, where Nero went the round of the provincial stages, receiving everywhere crowns and flattery from the citizens. Tac. *Ann.* xv. 33.

226. **apium.** Victors in the Nemæan and Isthmian games were crowned with wreaths of parsley. Conf. Hor. *Od.* iv. 11, 3, "est in horto, Phylli, nectendis apium coronis."

227. **insignia vocis**, the decorations which your voice has won. Nero is told to hang these crowns round the images of his ancestors. He did actually display them in public on his

return to Rome. His voice was spoken of as "vox cælestis;" it was in reality hoarse and somewhat shrill.

228. **Domiti.** Nero's father was Cn. Domitius Ahenobarbus. The best known Domitius was his grandfather, who sided with Pompey in the civil war against Cæsar.

228. **Thyestæ syrma.** Nero appeared on the stage in the character of Thyestes, the brother of Atreus. The *syrma* (*σύρω*, to drag) was the flowing train in which tragic characters appeared. Conf. Hor. *Ars Poet.* 215, "traxitque vagus per pulpita vestem."

229. **personam Menalippes,** the mask of Menalippe." Menalippes is the Greek genitive. This was another of Nero's characters. Menalippe was a daughter of Æolus. Euripides wrote a play called by her name. *Persona* first means a mask, then the character represented by it, and, lastly, was used as a technical term in Roman law, as a person in whom legal rights could reside: hence its modern signification.

230. **de marmoreo . . . colosso.** Pliny says, "moles excogitatas videmus statuarum quas colossos vocant." Nero had a colossal statue of himself, 110 feet high, in front of the Golden House, but this was of bronze.

231. **tuis natalibus,** than your descent; abl. of comparison after "sublimius."

Catilina belonged to the noble Sergian *gens*, **Cethegus** to the Cornelian. For both of them see Sallust's account of the Catilinarian conspiracy.

234. **ut Braccatorum pueri,** "like sons of the Gauls," who in 396 B.C. burnt Rome to the ground, as Catiline and Cethegus had conspired to do. Gallia Narbonensis was originally called "Gallia braccata," from the *braccæ* or breeches which, in common with most barbarians, the inhabitants wore.

Senonum minores, descendants of the Senones, who were a Gallic tribe north of the Ædui. They are particularly mentioned by Livy as present at the burning of Rome. Liv. v. 34.

235. **tunica . . . molesta,** referred to in *Sat.* i. 142. It was a tunic made of *papyrus* and tow, and steeped in pitch, resin, and other combustible materials. It was then set on fire, and the wretched victim was burnt alive. Martial, iv. 86, jokingly calls the greasy paper in which fish were fried "tunicas molestas."

236. **consul**—Cicero, who would have intensely relished this appreciation of his services.

237. **hic novus Arpinas.** Cicero was a "novus homo," *i.e.*

born of a family which before him had held no curule offices. It would therefore be *ignobilis*, and have no *imagines*. Cicero made it *nobilis*. He was born at Arpinum, a *municipium*, in 106 B.C.

238. **municipalis eques.** Cicero was always a patron and defender of the equestrian order, both at Rome and in the provinces.

239. **attonitis**, the panic-stricken citizens.

in omni gente is the reading of most MSS., but perhaps "in omni monte" is right, *i.e.* in every part of the city, on each of the seven hills.

240. **intra muros**, the scene of his activity in putting down the conspiracy.

toga, the garb of peace. Juvenal means that Cicero won as a civilian the same title which was given to Augustus after the battles of Actium and Philippi. Cicero says himself, speaking of the *supplicatio* decreed in his honour, that he was the first civilian (togatus) who had received one.

241. **nominis et tituli**, after "tantum." This refers to the title "pater patriæ" given him by the senate.

Leucade. Leucas was a peninsula not far from the scene of the battle of Actium, off the coast of Epirus.

242. **Thessaliæ campis.** This refers to Philippi, which, however, was actually fought in Thrace.

Octavius, after the death of Julius Cæsar, became C. Julius Cæsar Octavianus. Augustus was an honorary title conferred on him subsequently by the senate.

244. **patrem patriæ.** Pliny, vii. 30, says of Cicero, "salve primus omnium patriæ parens appellate." It was, however, also applied to Camillus, Livy, v. 49. Cicero says, *in Pis.*, "Me Q. Catulus princeps hujus ordinis frequentissimo senatu patrem patriæ nominavit." Under the empire the title became a regular one, always accorded by the new emperor, though sometimes refused, as by Tiberius—Tac. *Ann.* i. 72.

libera; this is emphatic. In later times the title was granted as a mere piece of flattery and servility.

245. **Arpinas alius.** C. Marius was also born at Arpinum, 156 B.C.

Volscorum. Arpinum was a Volscian town.

246. **poscere mercedes**, etc., *i.e.* to work for hire on another man's fields.

247. **frangebat vertice vitem**, had the vine switch broken

on his head, *i.e.* served as a common soldier, and was punished in the ordinary way by the centurion when he deserved it. Conf. Livy, lvii., "Scipio quem militem extra ordinem deprehendit, si Romanus esset, vitibus cædebat, si extraneus fustibus." Marius was in Scipio's army before Numantia, 133 B.C.

248. **muniret castra dolabra.** On the details of the Roman camp, and the care and exactness with which it was always measured out and defended by the *vallum* and *fossa*, see *Dict. of Antiq.* The *dolabra* carried by every private soldier was half hatchet, for cutting the stakes for entrenchment—half pickaxe, for digging out the *fossa*.

249. **Cimbros.** The Cimbrians and Teutons had for some years before their defeat by Marius been threatening the Roman frontiers. It was in 102 B.C. that Marius defeated the Teutons at Aquæ Sextiæ, and next year joined his colleague Q. Lutatius Catulus, and in the battle of Vercellæ completely crushed the Cimbrians, who were invading Italy from the north-east.

251. **Cimbros stragemque**; by hendiadys "the carnage of the Cimbrians."

252. **qui nunquam attigerant majora cadavera,** a reference to the gigantic stature of the Cimbri.

253. **nobilis . . . collega** — Catulus, who belonged to a patrician family.

lauro secunda. The soldiers wished that Catulus should share in the triumph, and Marius, with a good grace, consented to this.

254. **Deciorum.** Two members of the plebeian family of the Decii devoted themselves, in the midst of a battle, with solemn ceremonial, to the nether gods, and by their deaths won the victory for their countrymen. P. Decius Mus was the first to do this in the battle at Vesuvius against the Latin league—Liv. viii. 9, 340 B.C. His son, of the same name, copied his father's example at the battle of Sentinum against the Samnites; Livy, x. 28.

255. **pro . . . legionibus . . . auxiliis.** These words are taken from the formula of devotion cited by Livy, viii. 9.

256. **auxiliis atque pube Latina.** These words are equivalent to the common phrase "socii et Latini."

258. **pluris enim Decii,** for to them (the nether gods) the Decii are worth more than, etc.

259. **ancilla natus**—Servius Tullius. See *Sat.* vii. 199.

trabeam. The *trabea* was a state *toga* bordered with purple, and also striped across the breast with the same colour. It was

worn by the Roman kings, by augurs, by other magistrates on especially solemn occasions, and by the *equites;* see Tac. iii. 2. Conf. Virg. *Æn.* vii. 612, "Quirinali trabea."

Quirini—Romulus. In *Sat.* iii. 63 a Roman is described as "a rustic of Quirinus."

261. **laxabant**, tried to open.

tyrannis—to the Tarquins.

262. **juvenes ipsius consulis.** Titus and Tiberius, the sons of Junius Brutus, the liberator, made a conspiracy to restore the exiled royal family. Conf. Livy, ii. 5.

263. **deceret.** *Decuisset* might have been expected, but the whole description is a sort of permanent historical picture, in which the characters still live.

264. **Coclite**—Horatius Cocles, who kept the bridge against Lars Porsenna. Livy ii. 10.

Mucius. Mucius Scævola was taken prisoner in attempting to assassinate Porsenna, and, to show how little he cared for pain, allowed his left hand to be burnt off.

265. **imperii fines Tiberinum**, because on the northern side of the Tiber was Etruria, still independent of Rome.

virgo. The maiden was Clœlia, one of the hostages delivered to Porsenna; she escaped and swam back across the Tiber. Conf. Livy, ii. 13; Virg. *Æn.* viii. 651.

266. **occulta . . . crimina**, *i.e.* against the two sons of Brutus. See Livy's account in Book ii. 4.

267. **matronis lugendus**, worthy to be publicly mourned by matrons. This, again, has reference to Livy's account, who says of Brutus, "matronæ annum, ut parentem, eum luxerunt." This slave was worthy of a like honour.

at illos, in sharp contrast to the reward of the slave.

verbera, the scourge. Livy says, "nudatos virgis cædunt securique feriunt."

268. **legum prima securis**, the first axe of the laws as opposed to the rule of the kings which had just been deposed, 507 B.C. Conf. Virg. *Æn.* vi. 820, "Consulis imperium hic primus sævasque secures Accipiet."

269. **Thersites**, a coward and braggart in the Greek army, who, on venturing to revile Achilles, was killed by him. Conf. *Sat.* xi. 31.

270. **Æacidæ**—Achilles.

Vulcania arma. On the armour which Thetis persuaded Hephæstus to make for her son Achilles, see Hom. *Il.* xviii. 369 *seq.*

272. **ut**, although.

revolvas, *i.e.* from a scroll on which the family pedigree is traced.

273. **ab infami . . . asylo.** The asylum was a sanctuary formed by Romulus between the Capitol and the *arx* or citadel. Into it were admitted all comers, slaves or freemen, who had fled from their own cities. See Livy, i. 8.

275. **illud, quod dicere nolo**, *i.e.* a robber or a slave.

SATIRE X.

1. **Gadibus.** Gades, the modern Cadiz, was just outside the Pillars of Hercules.

2. **Gangen**, taken as the farthest point known towards the east.

3. **illis diversa.** *Diversus* usually goes with *a* and the ablative, but also takes a dative, as—"Est huic diversum vitio vitium, Hor. *Ep.* i. 18, 3. Conf. also "quantum . . . discordet parcus avaro," Hor. *Ep.* ii. 2, 192.

4. **ratione**, on rational grounds.

5. **tam dextro pede**, under such good augury. It was a superstition among the ancients that it was lucky to start with the right foot foremost. Hence the phrases, "dextro pede," "secundo pede."

6. **votique peracti**, of his wish when accomplished, *i.e.* when he is *voti compos.*

7. **optantibus ipsis**, in answer to the prayers of their owners.

8. **toga**, in civil life. See note on viii. 240.

10. **ille** probably refers to Milo, the celebrated athlete of Croton, who, in splitting an oak tree, got his hands wedged in and was killed by wild animals.

11. **perlit.** Notice the quantity of the final syllable. This is an archaism; the third person singular is really a contracted form from *eit*, and so should be long, but, owing to the tendency in Latin to shorten final syllables, it has become short. So *amat* = *amait.* See note on *Sat.* i. 68. Conf. "Magnus civis et formidatus Othoni."

13. **strangulat.** Possibly with reference to the story of Midas, whose food turned to gold and choked him.

14. **quanto.** Notice the omission of *tanto*.

balæna Britannica. Whales were no doubt often met with round our northern coasts. Britain was often chosen as a type of the remote and unknown. Conf. Hor. *Od.* iv. 14, 47, "beluosus qui remotis obstrepit Oceanus Britannis."

15. **temporibus diris.** Conf. *Sat.* viii. 223, "sæva tyrannide."

16. **Longinum.** Cassius Longinus was a famous *juris consultus* who was banished by Nero to Sardinia nominally "quod in vetere gentili stemmate C. Cassii percursoris Cæsaris imagines retinuisset," Suet. *Nero*, c. 37; really because of his wealth. See Tac. *Ann.* xvi. 7.

prædivitis. Seneca was said to possess 300,000,000 sesterces. See note on *Sat.* v. 109.

hortos clausit. When Seneca was denounced as being implicated in Piso's conspiracy a tribune of the prætorian guard was sent to announce his doom, and surrounded his villa with a cohort of soldiers. "Clausit" goes with "Longinum" only by zeugma.

17. **Lateranorum.** Plautius Lateranus, who also lost his life in this conspiracy, was at the time, 65 A.D., *consul designatus*.

obsidet. Probably the house of Lateranus, on the Cælian Hill, was also invested, like Seneca's villa, to prevent his escape.

18. **cenacula,** garrets at the top of the *insulæ;* they were hired by the poor. Conf. *Sat.* iii. 182, "ultimus ardebit, quem tegula sola tuetur."

19. **argenti . . . puri,** unembossed silver, as opposed to that which was *cælatum*.

21. **motæ ad lunam,** as it is waved in the moonlight.

24. **divitiæ,** sc. *sunt*. Cicero, *de Amic.* c. 6, distinguishes between *divitiæ* and *opes*—"divitiæ ut utaris; opes ut colaris." Here they are nearly the same.

maxima toto nostra sit arca foro. The *argentarii* or bankers had their *tabernæ* in the Forum, and kept the *arcæ* of their depositors. Conf. *Sat.* xi. 50, "cedere foro;" and i. 78, "posita sed luditur arca;" and the phrase "ex arca solvere."

25. **aconita.** Conf. *Sat.* viii. 219.

26. **fictilibus.** Conf. *Sat.* iii. 149.

pocula . . . gemmata. See note on *Sat.* v. 43, "gemmas ad pocula transfert."

27. **Setinum.** See note on *Sat.* v. 34.

28. **alter ridebat,** viz. Democritus, a famous philosopher of Abdera, 460-367 B.C., who found material for laughter in all human affairs. Conf. Hor. *Ep.* ii. 1, 194, "Si foret in terris, rideret Democritus."

30. **flebat contrarius alter**—Heracleitus, another philosopher, who wrote at Ephesus about 513 B.C., and who was always accredited with taking a gloomy view of human nature. He was called ὁ σκοτεινὸς from the obscurity of his philosophical tenets.

31. **rigidi,** sarcastic.

33. How Democritus would have laughed if he had lived at Rome!

34. **quamquam non esset.** For "quamquam" with subj. see *Sat.* xi. 195. Writers of the silver age, like Tacitus and Juvenal, usually have it so construed.

urbibus illis, *i.e.* in Abdera and the Greek cities generally.

35. **prætexta.** The *toga prætexta* had a purple border round it, and was worn by the consuls, prætors, and curule ædiles.

trabeæ. See above, *Sat.* viii. 259.

lectica. See note on *Sat.* i. 54.

tribunal, *i.e.* where the prætor administered what had to do duty for justice under the empire.

36. **prætorem curribus altis exstantem.** The following lines refer to the grand procession which was formed before the Ludi Circenses began, starting from the Capitol and passing through the Forum, the Vicus Tuscus, Velabrum, Boarium, to the Circus Maximus. In the midst of this procession the prætor, whose duty it was to preside at all public games, rode in a triumphal chariot, dressed in the triumphal *toga*, bordered with purple and heavy with gold (*tunica Jovis*). Conf. *Sat.* xi. 185, "similisque triumpho Præda caballorum prætor sedet." Except in special cases—*e.g.* at a procession of this kind—driving in carriages through Rome in the day-time was forbidden.

38. **tunica Jovis.** See *supra.* This tunic, which was embroidered with palm leaves, was kept in the temple of Jupiter on the Capitol.

pictæ . . . togæ. The *toga picta* was an embroidered *toga*, which was kept with the *tunica palmata* on the Capitol, and used only on special occasions.

Sarrana = Tyrian. Conf. Virg. *Georg.* ii. 506, "Sarrano indormiat ostro." Sara was an old name of Tyre, Sur and Tur being probably the same root.

39. **aulæa**—curtains, referring to the voluminous folds of the *toga*. On the complicated arrangement of the *toga* see Becker's *Gallus*, p. 414.

41. **publicus**, sc. *servus*, a slave belonging to the state. To this class belonged the *apparitores*, who attended on the magistrates. Pliny mentions the custom of a slave supporting a crown for a triumphing magistrate.

consul—a slight confusion between the real triumph, in which a consul would take part, and this procession to the Circus, in which the prætor was the presiding officer.

42. **curru servus portatur eodem.** Some authorities say, apparently without good ground, that the slave had to whisper in the consul's ear "respice post te : hominem esse te memento."

43. **da**, add.

volucrem . . . quæ, etc. A magistrate in his triumph carried in his hand an ivory sceptre, with an eagle at the end.

44. **cornicines.** Conf. *Sat.* iii. 34.

præcedentia longi agminis officia = "longum agmen præcedentium officiosorum," a long array of the prætor's clients surrounded his chariot. *Officium* is the proper word for the complimentary services performed by clients to their patrons. Conf. Horace's phrase, "officiosa sedulitas."

45. **niveos . . . Quirites**—citizens dressed in the *toga*, as all clients were bound to be, and all citizens who attended the games. Conf. *Sat.* i. 84, and vii. 142, "togati ante pedes." On the derivation of "Quirites" see note on *Sat.* viii. 217.

46. **defossa**, put safely away, as a miser actually buries his money.

sportula, "the centum quadrantes." See note on *Sat.* i. 83, and Appendix A at end of Sat. iv.

47. **tum quoque**, *i.e.* in the time of Democritus. The argument is now resumed from line 34.

50. **vervecum in patria**, etc. Abdera, the birthplace of Democritus, was proverbial for the dulness of its inhabitants. Conf. Mart. x. 25, "Abderitanæ pectora plebis habes." The Bœotians enjoyed a similar notoriety, and were called βοιωτοὶ ὗες. *Vervecum* literally means "wethers."

53. **mandaret laqueum**, recommended the noose to, *i.e.* bade her go hang. Conf. the imprecation "abi in malam crucem."

mediumque ostenderet unguem. The middle finger was the finger of scorn, and is hence called by Persius, ii. 33, "infami digito." Conf. also Mart. ii. 28, "digitum porrigito medium."

54. **ergo supervacua hæc aut.** The reading of the MSS. is "supervacua aut," which would leave a very awkward hiatus. On the whole I have preferred the insertion of "hæc" to that of "ut" before "perniciosa," which Prof. Mayor has adopted, who places a note of interrogation after "deorum."

55. **fas est,** almost "it is customary," or "is considered right."

genua incerare, to cover the knees of the gods with petitions written upon waxen tablets.

57. **honorum pagina.** The Scholiast says that this is a bronze tablet placed at the foot of the statue, and containing a list of all honours and titles borne in life.

58. **descendunt statuæ.** Conf. *Sat.* viii. 18, "frangenda imagine," and note.

restemque sequuntur, *i.e.* are dragged out.

59. **bigarum.** Conf. *Sat.* vii. 125, "hujus enim stat currus aeneus." A triumphal chariot of his ancestors is referred to.

60. **caballis,** referring to equestrian statues placed up in their honour.

62. **adoratum populo caput,** the bust lately worshipped by the people. The numerous statues, both of Tiberius and Sejanus, were frequently honoured with sacrifices. Conf. Tac. *Ann.* iv. 2. *Populo* is dative of agent, like "formidatus Othoni."

63. **Sejanus.** L. Ælius Sejanus was of equestrian rank and Etruscan origin (conf. line 74). Under Tiberius he was *præfectus* of the Prætorian Guard, 20 A.D., and thus the second man in Rome (facies toto orbe secunda). He was the instigator of much of the cruelty which marked Tiberius's reign; at last, by his ambitious desire to marry Livia, the wife of Drusus, whom he had poisoned, he excited the suspicions of Tiberius, who from Capreæ sent a letter to the senate denouncing Sejanus and demanding his punishment, 31 A.D. A barbarous persecution of his friends and partizans followed, the account of which was contained in the lost portion of Tacitus's Fifth Book of the *Annals.*

64. **urceoli,** jugs used for serving the "calda." See on *Sat.* v. 63.

pelves. See *Sat.* iii. 258, "patulas diffundere pelves."

65. **pone domi lauros.** The death of Sejanus was made the

occasion for a general congratulation and festivity. Laurel was suspended on the doors and in the vestibule. Conf. *Sat.* xii. 89, "erexit janua ramos."

66. **cretatum**—Virgil's "candentem," and something more, for apparently the dark spots on the animal were chalked over. So also candidates for office chalked their togas to give them a glistening appearance. Conf. Pers. v. 176, "cretata ambitio."

ducitur unco. The bodies of criminals were dragged by a hook through the city to the Scalæ Gemoniæ, down which they were flung.

67. **spectandus**, a sight for all to see.

68. **nunquam . . . amavi hunc hominem.** Every one took care to be loud in their expressions of hatred, lest they should share his fate.

69. **quo cecidit sub crimine.** Conf. "caderet sub judice morum," *Sat.* iv. 12.

70. **quibus indiciis.** *Indicium* was the evidence given by an *index* or approver, who gave evidence against his own accomplices.

71. **verbosa et grandis epistola.** Tiberius sent a long and rambling letter to the senate, the commencement of which dealt with other matters, and not till the end was Sejanus denounced by name. The senate immediately broke out into revilings against Sejanus, and he was led off to the *carcer*, 31 A.D.

72. **a Capreis**, where Tiberius spent the last six years of his life in retirement, and, if the historians are to be believed, in enormities of a hideous description.

bene habet, it is all right.

74. **Nurtia.** Livy, vii. 3, has "in templo Nurtiæ Etruscæ deæ." Her temple was at Vulsinii, the *municipium* where Sejanus was born.

75. **senectus principis.** Tiberius was now seventy-one, born B.C. 42. Conf. "Crispi jucunda senectus," *Sat.* iv. 81.

76. **diceret . . . Augustum.** Since Augustus, every emperor received this as an honorary title from the senate on his accession to the empire.

77. **suffragia nulli vendimus**, *i.e.* ever since the *comitia* were transferred from the Campus Martius to the senate, as Tacitus says, *Ann.* i. 15. The corruption (ambitus) under the old system was notorious in spite of laws against it. Lucan speaks of "annua venali certamina campo."

78. **effudit curas**, has thrown care to the winds.

81. **panem** refers to the distributions of corn to the poorer citizens, a practice introduced by the Gracchi, extended by Clodius, and continued from necessity by the emperors, although it was an immense burden on the *ærarium*. See note on *Sat.* vii. 174. The distribution of corn and the attractions of the games had long been drawing to Rome a host of idlers and loungers, ready for any disturbance, willing to do anything but work for their own support. Even Cicero could speak of them as "contionalis hirudo ærarii" (the mob who drain the treasury), but by Juvenal's time the evil had reached incredible proportions. Rome was in all probability fearfully overcrowded by a population whose safety of life and limb on the one hand was utterly disregarded by the rich and their retainers, as well as by the emperor's officials, who scarcely took the pains to guard against the danger of fire or ruin, but which on the other hand was pampered and caressed by the emperor himself, who, to please and occupy them, was forced not only to extend the corn-distribution, but also to increase the number of festivals and holidays and shows, already far too numerous. The once sovereign people, as Juvenal says, now requires nothing but "panem et Circenses."

Circenses. See note on *Sat.* iii. 204. The Circus Maximus was in the valley between the Aventine and the Palatine. It was here that the chariot races took place which divided the whole assembled crowd into partizans of the several *factiones* explained on *Sat.* vii. 114. Its length was about 3½ *stades*, and it would contain nearly 150,000 spectators. The games in the Circus were very frequent, and tended continually to become more so. The *Ludi Romani* were one of the earliest, being established in 364 B.C.; they began on September 4, and lasted sixteen days. Then there were the *Ludi Plebeii* for fourteen days in November, the *Ludi Apollinares* for eight days in July, the *Floralia* for six days in April, the *Ludi Magalenenses* in the same month, besides several others. On extraordinary occasions the games assumed vaster proportions. Titus, to celebrate his Eastern victory, in 80 A.D. gave games lasting for eighty consecutive days, and Hadrian in 126 A.D. for 120 days.

82. **pallidulus.** See Appendix II. page 203.

83. **Brutidius.** Brutidius Niger was an orator; he was ædile in 22 A.D. Tacitus, *Ann.* iii. 66, says he was "artibus honestis copiosus." Like most of the senators he had probably flattered Sejanus when in power, and was now anxious lest he should share his fate.

Martis aram was in the Campus Martius.

84. **victus ne pœnas exigat Ajax,** etc.—lest, like a conquered

Ajax, he should exact a penalty as having been badly defended. The contest for the arms of Achilles, between Ajax and Ulysses (referred to in *Sat.* vii. 115), was a rhetorical commonplace. Ajax was worsted in the trial, and madly raged against his lukewarm friends. So Tiberius considered that the senate had been lukewarm in his cause against Sejanus, and might be expected to punish some of them now. "Victus" is appropriate to Ajax, not to Tiberius.

86. **Dum jacet in ripa.** After being hurled down the Scalæ Gemoniæ, the body would be thrown into the river.

87. **videant servi,** let our slaves be witnesses of it. It was only in cases of treason that the evidence of slaves could be legally taken against their masters, although Tiberius evaded the law by having the slaves purchased by the *actor publicus*, and so made *servi publici.*

90. **salutari.** In the absence of Tiberius at Capreæ, Sejanus practically took his place at Rome, and his morning reception was thronged by all the magistrates and nobles.

91. **summas . . . curules,** the highest curule offices, *i.e.* consulships, prætorships, etc. The nomination to these offices was practically in the hands of the emperor. During the last years of Tiberius, however, Sejanus exercised all the patronage of this sort.

92. **illum exercitibus præponere.** Conf. *Sat.* vii. 88.

tutor haberi principis. On the relations between a tutor and his *pupillus*, see *Sat.* i. 39, viii. 79.

94. **cum grege Chaldæo.** The Chaldæi, or Mathematici, were astrologers who were frequently expelled from Rome by decrees of the senate, but were continually consulted by those curious of the future; see note on *Sat.* iii. 43. They were sometimes consulted against the emperor, as by Lepida in Tac. *Ann.* iii. 22. Tiberius had learned the art at Rhodes from Thrasyllus, Tac. *Ann.* vi. 20, "scientia Chaldæorum, artis cujus apiscendæ otium apud Rhodum magistrum Thrasyllum habuit." At Capreæ he fell more and more under the influence of these impostors.

95. **egregios equites.** Those members of the equestrian order who were noble in birth and also possessed the senatorial *census* (1,000,000 sesterces), formed a distinct class by themselves, and were nearer to the senatorial than to the equestrian order. They were called *equites illustres* or *splendidi*, or, as here, *egregii*, and wore the *latus clavus* on their tunics, like the senators. Tac. *Ann.* ii. 59, "equitibus Romanis illustribus." The

passage means, "you would like to have these *equites* in your train as Sejanus had."

castra domestica, the camp of the Prætorian Cohorts, of which Sejanus was Præfectus, and which he was the first to station together in one camp outside the Agger Servius. See on *Sat.* v. 153.

97. **quæ præclara et prospera tanti**, etc.—What glory and prosperity is worth having on the condition that the measure of trouble shall counterbalance the success? For "tanti" followed by "ut" in this sense, conf. *Sat.* iii. 54-56.

99. **qui trahitur**, *i.e. ducitur unco.*

prætextam. See *supra*, 35.

100. **Fidenarum Gabiorumque** were both depopulated towns in Latium, which had dwindled almost to villages. Horace, *Ep.* i. 11, 7, has "Gabiis desertior atque Fidenis."

potestas, the modern *podesta*, or provincial Italian magistrate; here the ædile *juri dicundo*, whom Juvenal describes in *Sat.* iii. 160 as wearing only the tunic. Horace amusingly describes the pretentious airs of one of these insignificant magistrates in his account of the journey to Brundisium. Hor. *Sat.* i. 5, 36.

101. **de mensura jus dicere**, one of the details coming under the ædile's jurisdiction.

vasa minora Frangere, to break the vessels of less than the standard measure. Conf. Persius, i. 130, "fregerit heminas Aretî ædilis iniquas."

102. **pannosus**—in the country the magistrates might wear anything.

Ulubris, another deserted town in Latium. Conf. "vacuis Cumis," *Sat.* iii. 2.

105. **numerosa.** Conf. "classis numerosa," *Sat.* vii. 151.

106. **tabulata**, stories. See *Sat.* iii. 180.

107. **præceps**—used here as a noun, and also in *Sat.* i. 136. Transl. "the height of the fall once set going;" *impellere ruinam* is "to set a fall going." Mr. Macleane translates "impulsæ" very badly as "beaten by the storm."

immane is the predicate.

108. **Crassos**, a Crassus. M. Licinius Crassus, a member of the first triumvirate, was killed together with his son in an expedition against the Parthians in 53 B.C.

Pompeios, like "Crassos," is the generalising plural, and only refers to Pompeius Magnus, whose fate after Pharsalia is well known.

illum . . . qui, sc. C. Julius Cæsar.

109. **ad sua . . . deduxit flagra**, made them his slaves; as "flagra pati," *Sat.* v. 173, means to endure the punishment of a slave.

110. **nempe**. See note on *Sat.* viii. 164.

nulla non arte, by every art.

petitus. *Peto* is the technical term for "to be a candidate for."

111. **numinibus . . . exaudita**, dative of agent. See *supra* on line 62.

malignis = *maleginis*, from *male gigno*, and so appropriately used by Virgil of barren soils.

112. **generum Cereris**. Proserpina, the daughter of Ceres, was wife of Pluto or Dis, god of the nether world.

113. **sicca morte**, bloodless death.

115. **Quinquatribus**. The Quinquatrus were five days, beginning on March 19, which were kept as a festal time in honour of Minerva, the patroness of all kinds of skilled labour. It was always a holiday time at schools, and the school year commenced at the close of it. Conf. Hor. *Ep.* ii. 2, 196, "puer ut festis Quinquatribus olim."

116. **uno partam colit asse Minervam**. Boys entering a school after the Quinquatrus paid an entrance fee of one *as*, which was called "Minerval." Probably the school fees in the better class of schools were paid annually at this time (see *Sat.* vii. 243), but they must not be confused with the present referred to in this passage.

partam Minervam. "Partam" is the common reading: Prof. Mayor has "parcam," which would be "a cheap kind of learning." Conf. the phrase "crassa Minerva," and "invita Minerva." The boy, as soon as ever he enters school, begins to dream of being a second Cicero.

117. **custos angustæ . . . capsæ**. The slaves who carried the boys' books to school in a wooden case were called "capsarii." The "pædagogi" were usually Greek slaves of a somewhat higher class, employed to accustom the boys to the Greek language from early childhood. See *Sat.* vii. 218, note.

vernula, a slave born in the house. See on *Sat.* i. 26.

118. **perit**. On the quantity of the final syllable, see on line 11.

120. **manus . . . et cervix cæsa.** When Cicero was murdered, his head and hands, by order of Antonius, were cut off and affixed to the *rostra* from which he had so often spoken to the Romans, a practice not unusual in the Roman proscriptions. Cicero himself, *de Orat.* iii. § 10, says of M. Antonius the orator, "rostris . . . positum caput illud fuit a quo erant multorum civium capita servata."

121. **causidici.** See on *Sat.* vii. 106.

122. **O fortunatam,** etc.; a line taken from a poem which Cicero wrote, in three books, on his "own times." He says, *Ep. ad Fam.* i. 9, 23, "Scripsi etiam versibus tres libros de temporibus meis." Another phrase from the poem he himself cites in the *Second Philippic*, "cedant arma togæ."

123. **Antoni gladios potuit contemnere.** No doubt a reference to Cicero's own words, *Phil.* ii. 118, "contempsi Catilinæ gladios, non pertimescam tuos." *Potuit contemnere*, "he could have despised," practically equals *contempsisset*, and therefore is regularly followed by *si dixisset.*

124. **malo,** I had rather write, *i.e.* because of the absence of danger. The *Second Philippic*, in which Cicero's declamation is seen at its best, though not actually delivered in the senate, was publicly circulated, and was no doubt the principal cause of Cicero's death. Such a speech could never be forgiven.

126. **volveris a prima quæ proxima,** which art unrolled (*i.e.* from the *volumen*) next to the first, *i.e.* second.

illum—Demosthenes.

128. **torrentem.** Conf. *Sat.* iii. 70, "Isæo torrentior."

moderantem frena, holding the reins.

pleni . . . theatri. After the temple of Dionysus was completed in 334 B.C., the assemblies were usually held there instead of in the Pnyx.

130. **pater . . . massæ fuligine lippus.** The father of Demosthenes was not a blacksmith, as Juvenal's words might seem to imply, but a rich man who owned a sword manufactory, the work of which was of course performed by his slaves. He died when Demosthenes was seven years old, leaving him a tolerable fortune, which, as we know from Demosthenes's speeches, was misused by his guardians, against whom he brought an action.

131. **gladios parante.** See *supra.*

132. **Vulcano,** the furnace. Conf. *Sat.* vii. 25.

ad rhetora misit. The *rhetor* with whom Demosthenes studied was Isæus, conf. *Sat.* iii. 70; but he could not have been

sent by his father, who died in 378 B.C., when Demosthenes was quite a child.

133. **truncis ... tropæis.** The trophy consisted of boughs of a tree set up on a mound and covered with the *exuviæ* of the enemy. The *locus classicus* is Virg. *Æn.* xi. 5 *seq.*, "Ingentem quercum decisis undique ramis."

134. **buccula,** the cheek piece.

135. **curtum temone,** mutilated in respect of its pole.

136. **aplustre** = *ἄφλαστον*, an ornament rising from the stern of a ship.

arcu, a triumphal arch like those of Titus and Constantine.

137. **se ... erexit**—gnomic or iterative aorist = *ἐπήρθη*.

138. **induperator.** On this form see note on *Sat.* iv. 29.

140. **inde,** from that desire.

141. **virtutem ... ipsam,** virtue for its own sake. Conf. Ovid, *Ex Ponto*, ii. 3, 13, "ipse decor recti, facti si præmia desint, non movet."

142. **olim** = *ἤδη*; *i.e.* has done and may again.

143. **gloria paucorum,**—as, for example, of the triumvirs, which led to the civil wars and the ruin resulting from them.

tituli is here the funeral inscription on the marble tomb.

144. **ad quæ discutienda valent,** etc. The *caprificus* or wild fig-tree (*sterilis ficus*) often grew among the tombs, and forced apart the marble slabs between which its wandering branches penetrated. Conf. Mart. x. 2, "Marmora Messallæ findit caprificus;" and Hor. *Epod.* v. 17, "sepulchris caprificos erutas."

147. **expende,** weigh.

148. **non capit,** does not contain. Conf. Greek *χωρέω*.

Mauro ... Oceano—the Atlantic outside the Pillars of Hercules, the western boundary of Africa, just as the Nile was the eastern boundary.

150. **rursus** = *ab alia parte.*

ad Æthiopum populos. This is the southern boundary. The Æthiopians were "sub sole magis," as Sallust says of the Gætuli, *Jugurth.* cap. 10.

151. **additur imperiis Hispania.** This was really done by Hamilcar, but Hannibal made it more complete, using Spain as his base of operations against Rome.

152. **transilit**, referring to the speed of his march.

Alpemque nivemque, hendiadys for "snowy Alps."

153. **montem rumpit aceto.** Livy is the authority for this absurd story, xxi. 37. He says that Hannibal made a great fire with wood, and then, when the rocks were red hot, poured vinegar on them, and so softened them sufficiently to cut through them.

154. **tenet**, "is master of," as Hannibal practically was after Cannæ (*κρατεῖ*).

ultra pergere—*i.e.*, as the next line explains, to get possession of Rome.

155. **Pœno milite.** The soldiers are regarded merely as an instrument. Conf. our expression, "he hurled his lines against the enemy."

156. **Subura.** See note on *Sat.* v. 106.

157. **quali digna tabella**, worthy of what a caricature—*i.e.* What a ridiculous picture it would have made!

158. **luscum.** This is a reference to the words of Livy, xxii. 2, who says, "Ipse Hannibal æger oculis ex verna primum intemperie . . . elephanto qui unus superfuerat . . . vectus." Conf. also *Sat.* xii. 108.

Gætula. The Gætuli lived "sub sole magis," *i.e.* further towards the south of Africa. See *supra.*

159. **vincitur**—by Scipio at the battle of Zama, 202 B.C.

idem = *καὶ αὐτὸς*, in his turn.

160. **nempe.** See note on *Sat.* viii. 164.

in exilium—first to Antiochus, King of Syria, then to Prusias, King of Bithynia, where he remained several years at the king's court, assisting him in his wars, and vainly hoping to be assisted in his turn against the Romans.

161. **cliens**—*i.e.* like a client at Rome, he was expected to pay a visit of ceremony each day to the king, and to wait about the palace if he was not ready to receive him.

prætoria—properly the general's tent in the camp, then the residence of a provincial governor, and so the palace of a king, as here.

162. **Bithyno . . . tyranno**—Prusias.

163. **res humanas**, the whole world. Conf. the expression used for the Roman empire at a later time, *τὴν οἰκουμένην.*

164. **non saxa**—perhaps with reference to the death of

Pyrrhus, King of Epirus, who was killed by a stone thrown from a city which he was besieging, 272 B.C.

165. **Cannarum vindex.** Hannibal is said to have sent home a *modius* of golden rings taken from the *equites* killed at Cannæ, B.C. 216.

166. **annulus.** The ring in which he kept poison ready for any emergency is said to revenge this slaughter. The Romans demanded Hannibal's surrender from Prusias, and, as the king was evidently afraid to refuse, Hannibal took poison, B.C. 182. Demosthenes is also said to have taken poison concealed in a ring.

167. **ut . . . declamatio fias.** Conf. *Sat.* vii. 161 *seq.*

168. **Pellæo juveni.** Alexander the Great, son of Philip of Macedon, was born at Pella, 356 B.C., and died at Babylon, 323 B.C.

170. **Gyari.** See on *Sat.* i. 62.

Seripho, another of the Cyclades, also used as a place of banishment under the empire. The insignificance of Seriphos was proverbial. Themistocles replied to a Seriphian who taunted him with having gained his renown through being an Athenian, "*οὐτ' ἂν αὐτὸς Σερίφιος ὢν ὀνομαστὸς ἐγένετο οὐτ' ἐκεῖνος Ἀθηναῖος.*"

171. **a figulis munitam urbem,** *i.e.* Babylon, which was built by Semiramis of bricks cemented with bitumen and reeds. Conf. Ovid, *Met.* iv. 57, "dicitur altam Coctilibus muris cinxisse Semiramis urbem." See also Herod. i. 178 *seq.* On "figulis" see *Sat.* iv. 135, "figuli tua castra sequantur."

172. **sarcophago contentus erit.** Alexander, having entered Babylon in spite of the warnings of soothsayers, died when only thirty-three years old. The *sarcophagus* was properly made of a kind of stone found at Assos, in the Troad, which was said to hasten decomposition (*σάρκα φαγεῖν.*)

173. **corpuscula.** Juvenal is very fond of using diminutives, both nouns and adjectives. See Appendix II. p. 203.

174. **velificatus Athos.** Xerxes, in order to avoid a possible shipwreck similar to that which overtook the fleet of Mardonius, caused the low-lying isthmus between Mount Athos and the mainland to be cut through so as to form a canal. Herodotus describes the work, vii. 22 *seq.* The length of the canal was about twelve *stades.* Traces of it are distinctly visible now, so that Juvenal's scepticism is misplaced. He need not have looked far into Roman history for instances of mendacity, though it is perfectly true that Herodotus was very uncritical and tells many foolish stories.

175. **constratum classibus isdem suppositumque rotis,** paved by those same ships and made to bear the wheels of chariots. This is an allusion to the bridge of boats which Xerxes threw across the Hellespont from Sestos to Abydos, and over which he passed his whole army. See Herod. vii. 33, *seq.*

176. **altos defecisse amnes.** Herodotus records this also, mentioning in particular the Scamander, the Melas, the Lissos, and the rivers in Achaia. Herod. vii. 21, etc.

178. **madidis . . . alis,** with bedraggled wings—probably a suggestion that Sostratus wrote these wonderful tales with a wine cup by his side. The metaphor of flying as applied to poets is of course a common one.

Sostratus, a poet who wrote an account of the expedition of Xerxes.

179. **Salamine relicta,** after the famous battle, B.C. 480.

180. **In Corum atque Eurum solitus sævire flagellis.** Herodotus says (vii. 35) that Xerxes scourged the Hellespont, but makes no mention of the winds.

181. **Æolio nunquam hoc in carcere passos.** Conf. Virg. *Æn.* i. 52 *seq.*

182. **compedibus qui vinxerat Ennosigæum.** Herod. vii. 35. Xerxes ordered two fetters to be thrown into the Hellespont after his bridge was broken down by the tempest. Ennosigæus is the Homeric epithet for Poseidon, "earthshaker."

183. **quod non et stigmate dignum credidit.** Herodotus says that he even did this, vii. 35, "*ἤδη δὴ ἤκουσα ὡς καὶ στιγέας ἅμα τούτοισι ἀπέπεμψε στίξοντας τὸν Ἑλλήσποντον.*" The stigma or branding with a red-hot iron was a punishment inflicted on slaves. Sometimes the word FUR was branded on the forehead. Liberated slaves who had received this punishment tried to conceal the marks by plasters (splenia) worn on the face, like "patches."

184. **huic quisquam vellet servire Deorum**—as Neptune served Laomedon, who cheated him of his promised reward, and as Apollo served Admetus, see Eurip. *Alcest.* 1, 2.

185. **qualis rediit.** This resumes the thread broken off at line 179.

una nave. This is an exaggeration of the account of Xerxes' return home as given by Herodotus. Later writers say that he escaped in a fishing boat across the Hellespont on finding his bridge destroyed.

187. **totiens optata**, *i.e.* by Cicero, Demosthenes, Hannibal, Alexander, and Xerxes.

189. **recto vultu**, with face unabashed.

pallidus, pale with eagerness. Others take "pallidus" as "when pale with disease," which it might mean, and "recto vultu" as "in good health," which it could not mean.

192. **dissimilemque sui**, unlike its former self.

pro cute. *Cutis* is often used for the human skin. Conf. Juvenal's expression "cutem curare."

pellem is often used of skins of animals. Conf. Virg. *Æn.* v. 37, "pelle Libystidis ursæ."

194. **Tabraca**, a town on the coast in Numidia. Herodotus (iv. 194) and Strabo both mention the number of apes in the forests near this part.

197. **alio**, than a third.

198. **cum voce trementia membra**, limbs and voice alike shaking.

199. **infantia**, second childishness.

200. **misero**, dative of agent after "frangendus."

gingiva . . . inermi, abl. of instrument.

202. **captatori**. On the legacy-hunters see note *Sat.* iii. 202.

204. **partis . . . alterius**, of another sense, *i.e.* the ear.

205. **cantante**. The noun has to be supplied. *Canto* is used of instrumental as well as vocal music.

206. **Seleucus** must have been some Oriental musician famous at the time.

207. **aurata . . . fulgere lacerna**. Musicians and actors used to appear on the stage in gorgeous attire. Conf. Hor. *Ars Poet.* 215, "tibicen traxitque vagus per pulpita vestem;" and of actors, *Ep.* ii. 1, 207. On "lacerna" see *Sat.* i. 27.

209. **cornicines**. See *Sat.* iii. 34.

211. **quem dicat venisse puer**. The slave in question would be the *cubicularius*, whose duty it was to announce visitors. He also had the general supervision of the sleeping and sitting rooms. Conf. Cic. *in Verr.* iii. 4, "hunc cubicularii diligunt . . . hic cum venit extra ordinem vocatur." Visitors were properly announced in the order of their arrival. See Becker, *Gallus*, p. 212.

quot nuntiet horas. The Romans had two kinds of clocks, the sun-dial (solarium) and the water-glass (clepsydra); also

used in the Athenian law-courts. The first public *clepsydra* set up at Rome was said to have been made by P. Scipio Nasica. Slaves were employed to run to the public clocks and report the time of day to their masters, though no doubt the rich possessed clocks of their own. Conf. Mart. viii. 67. "Horas quinque puer nondum tibi nuntiat." Conf. Cic. *de Nat. Deor.* ii. 34, "solarium vel descriptum vel ex aqua."

216. **Themison**—used here for any unskilful doctor of the day. There was a Themison, a physician of Laodicea, who enjoyed some reputation, and was said to have invented the use of leeches. It was, however, the custom in the medical profession, as in the pantomimic and theatrical, for a name to be passed on from one generation to another. We have noticed this in the case of Paris the pantomime.

autumno. Conf. *Sat.* iv. 56, "letifero autumno."

217. **Basilus**, a member of some trading company who cheats his partners (socios). This was considered a peculiarly dishonourable offence.

circumscripserit. The word properly means to enclose with a line, and then to circumvent and cheat. Conf. *Sat.* xiv. 237.

219. This line is repeated from *Sat.* i. 25. It refers to Cinnamus, who had been a barber and became an *eques*.

220. **debilis** = *de-habilis*, disabled.

221. **luscis.** See line 158.

225. **jejuna**, herself fasting.

229. **codice sævo**, with an unnatural will, or rather codicil to a will. The ordinary word was "codicilli."

230. **heredes vetat esse suos.** The *sui heredes*, who would be named first in a will (see note on *Sat.* iv. 19) were the testator's sons, who were *in potestate patris*, his wife, when *in manu viri*, and grandchildren when their father was dead. If these *sui heredes* were to be disinherited, they had to be expressly named in the will; if they were merely passed over, the will was *ipso facto* void. If they were expressly disinherited they might bring an action called *querela inofficiosi*. I think, with Mr. Macleane, that there is no direct reference here to the *sui heredes*, and that it should be translated, "he forbids his own sons to be his heirs."

232. **ut**, although.

235. **hæc data pœna**, this punishment is assigned; keep distinct from this "dare pœnas" = *δίκην διδόναι*, the opposite of "exigere pœnas," lines 84 and 187.

238. **rex Pylius**—Nestor, mentioned again in *Sat.* xii. 126.

si quidquam credis Homero. So Thucydides, in speaking of Homer, says, i. 9, "*εἰ τῷ ἱκανὸς τεκμηριῶσαι.*"

239. **a cornice secundæ.** Horace calls a crow "annosa." Nestor was said to have lived over three generations of men; the crow is said by Pliny to live nine.

240. **nimirum** = *ne-mirum*, "no doubt." See *Sat.* vii. 78.

241. **jam dextra computat annos**, *i.e.* has already turned one hundred. Units and tens were counted on the left hand, hundreds on the right. Thirty-three years is the ordinary allowance for a generation.

242. **mustum** was properly the juice of the grapes after they had been trodden, and before it was put into the *dolium*. It is used here loosely for new wine, drunk in the autumn.

244. **nimio de stamine.** See on Sat. iii. 27, "dum Lachesi superest quod torqueat."

245. **ardentem**, *i.e.* on the funeral pyre.

246. **socius.** When the antecedent is placed inside the relative clause it is attracted into the case of the relative.

249. **alius**, *i.e.* Laertes. For this use of *alius* in referring to a well-known character, conf. Sat. i. 10, "unde alius furtivæ devehat aurum Pelliculæ."

fas (sc. *est*), it is fated. The derivation, like that of *fatum*, is from *fari*.

Ithacum. Virgil, in the Second Book of the *Æneid*, calls Ulysses—Ithacus, "the Ithacan king."

natantem = *undis jactatum.*

250. **incolumi Troja**, while Troy was still safe.

251. **ad umbras Assaraci.** Assaracus was a son of Tros, and great-uncle of Priam.

solemnibus. *Solemnia* are the wonted ceremonies performed at a tomb. Conf. Virg. *Æn.* v. 605, "variis tumulo referunt solemnia ludis." Notice the two meanings of *solemnis:* (1) usual—*i.e.* what is wont to be repeated at short intervals; (2) solemn—what is wont to be repeated at long intervals, or on extraordinary occasions, like funeral ceremonies.

251. **Hectore funus portante.** "Funus" is the corpse. In a Roman funeral, from which no doubt Juvenal took his description, the corpse was borne on a "lectus funebris" by the nearest relations of the deceased, or by the slaves whom he had emancipated by his will. Pliny says of Q. Metellus Macedonicus, "quatuor filiis illatus rogo est."

253. **ut**, etc., "so that Cassandra might have begun."

inciperet. The imperfect is used to make the picture more vivid.

primos edere planctus, the Homeric ἄρχειν γόοιο.

254. **palla.** The *palla* was the outer dress worn by Roman women over the *stola* or sleeved tunic. It corresponded to the *toga* worn by men, and was worn down to the feet, but it was not allowed to drag on the ground. Becker, *Gallus*, p. 435.

256. **audaces . . . carinas**—in which he carried off Helen. Hor. *Od.* i. 15, "Pastor cum traheret per freta navibus Idæis Helenam."

257. **dies**, when it means length of time, or day as opposed to night, is feminine.

258. **Asiam.** Conf. Virg. *Æn.* iii. 1, "res Asiæ Priamique evertere gentem."

259. **tiara**, an Oriental head-dress or turban. See Virg. *Æn.* vii. 247.

260. **ante aram summi Jovis.** Priam was killed by Pyrrhus or Neoptolemus, the son of Achilles, at the altar of Ζεὺς ἑρκεῖος. Conf. Virg. *Æn.* ii. 501, "Vidi . . . Priamum Sanguine fœdantem quos ipse sacraverat ignes."

262. **ab ingrato . . . aratro.** The epithet "ingrato" serves to personify the plough, and so the preposition is used.

263. **utcunque**, at any rate.

canino latravit rictu. According to an account later than Homer or the Greek tragedians, Hecuba was turned into a dog. The myth, no doubt, arose from her snarling reproaches levelled against her captors. Ovid relates the metamorphosis, *Met.* xiii. 423 *seq.*

265. **regem . . . Ponti.** See *Sat.* xiv. 252. Mithridates, King of Pontus, 130-63 B.C., was a type of an Oriental despot, cruel, treacherous, and cunning, but with a veneer of Greek culture and much real ability. His career, from his rise as a petty prince to the summit of his power when he was lord over Cappadocia, Bithynia, and part of Phrygia, in addition to his paternal dominion Pontus, and again his fall from power, and final wanderings with a few faithful slaves, and death by poison, are romantic in the extreme. He was opposed, among other Roman generals, by Sulla (87 B.C.), Lucullus (74 B.C.), and Pompeius (66 B.C.)

266. **Crœsum**, King of Lydia (reigned 560-548 B.C.) The story of Crœsus and Solon, referred to here, is told by Herodotus, i. 29 *seq.*

267. **respicere ad longæ . . . spatia ultima vitæ.** Conf.

Herod. i. 32 *seq.*, "*πρὶν δ' ἂν τελευτήσῃ, ἐπισχέειν, μηδὲ καλέειν κω ὄλβιον, ἀλλ' εὐτυχέα.*" See also Soph. *Œd. Tyr.* 1495, "*μηδέν' ὀλβίζειν πρὶν ἂν τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών.*"

268. **exilium.** The vicissitudes of fortune experienced by Marius are now alluded to. In 88 B.C., after the tumults caused by the laws of the tribune Sulpicius, Sulla was obliged to flee to the army, at the head of which, however, he soon returned to Rome, and Marius was obliged to flee into exile.

carcer, Minturnarumque paludes. Marius in his flight was landed from a ship on the coast near Minturnæ. Here he concealed himself by the river-side under some rushes, but was discovered, dragged forth, and put into prison at Minturnæ. A slave was sent in to kill him, but, seeing Marius's eyes glaring at him through the darkness, ran out exclaiming, "I cannot kill C. Marius."

269. **mendicatus . . . Carthagine panis.** On being released from Minturnæ, Marius passed over to Carthage, where, on being warned by the prætor to depart, he bade him report to the senate that he had seen Marius sitting among the ruins of Carthage.

270. **hinc,** *i.e.* from too long a life.

272. **circumducto captivorum agmine,** *i.e.* in his triumph. The captives were led in chains before the triumphal chariot of the conqueror.

273. **pompa.** For the triumphal procession see the description of the prætor's procession to the circus in line 36 *seq.*

opimam, rich in glory. Cicero has "præda opimus."

274. **de Teutonico curru,** *i.e.* from the chariot in which he triumphed over the Teutons. See on *Sat.* viii. 249 *seq.*

275. **provida Pompeio dederat Campania febres.** This was in the year 50 B.C. Pompey was taken ill at Neapolis. Cicero thinks, with Juvenal, that it would have been well for his fame if he had died, *Tusc.* i. § 86, "Qui si mortem tum obiisset in amplissimis fortunis occidisset, is propagatione vitæ quot, quantas, quam incredibiles hausit fortunas!" "Provida" means "foreseeing what was to come."

276. **multæ urbes.** The cities of Italy offered up public prayers for Pompeius, and had public rejoicings on his recovery.

278. **victo caput abstulit.** After Pharsalia Pompey fled to Egypt, where he was treacherously murdered on the sea-shore, his head being cut off before the eyes of Ptolemy, the young king of Egypt, B.C. 48.

hoc cruciatu, this mutilation.

279. **Lentulus.** P. Cornelius Lentulus Sura and C. Cethegus were left at the head of the conspirators at Rome, where they were to have murdered Cicero and set the city on fire, while Catiline himself joined the army in Etruria. They were both arrested by Cicero's vigilance, and subsequently strangled in the Tullianum, but their bodies were given up to their friends for burial, B.C. 63.

280. **integer,** with his head on his shoulders.

jacuit Catilina. Catiline died a soldier's death in the battle against the forces of C. Antonius, who delegated his command for the day to M. Petreius, B.C. 62.

282. **cum Veneris fanum videt.** It was a custom for mothers, when they passed a shrine of Venus, of which there were several in the city, to pray for an abundance of her gifts of beauty and love for their children, especially for the girls.

283. **usque ad delicias votorum,** proceeding even to the most whimsical of vows. *Deliciæ* is used in *Sat.* iv. 4 as a "fop;" and in *Sat.* vi. there occurs the expression "delicias hominis," a foppish man, a *petit-maître.* The genitives *votorum* and *hominis* are genitives of definition, as we should say "a darling of a man." The meaning is that the mother, in her eagerness that her daughter may be beautiful, makes all sorts of absurd and fond requests, "that her hair may be this, her eyes that, and her cheeks something else." Seneca, quoted by Prof. Mayor, has "usque in delicias amamur," "we are loved even to the satisfaction of our whims and fancies."

284. **gaudet Latona Diana.** Virgil, *Æn.* i. 499, after describing Diana on the mountains, says, "Latonæ tacitum pertentant gaudia pectus," a picture which Juvenal had in his mind.

285. **Lucretia.** The well-known story of Lucretia and Sextus Tarquinius, "who wrought the deed of shame," is given by Livy, i. 57 *seq.*

286. **Rutilæ,** some humpbacked woman.

Virginia. The daughter of Virginius, a brave soldier who himself killed his daughter to save her from Appius Claudius, the *decemvir,* B.C. 449. Livy tells the story, iii. 44 *seq.*

287. **suam,** sc. *formam.*

289. **rara est adeo concordia formæ atque pudicitiæ.** Conf. Ovid, who has "lis est cum forma magna pudicitia."

291. **veteres imitata Sabinos.** The Sabines were alluded to as types of simplicity in *Sat.* iii. 150, "mensamque Sabellam." Livy also (i. 18) says that the ancient Sabines had a severe and

ascetic discipline, and that no race exceeded them in purity of life.

292. **modesto sanguine**, *i.e.* a blush. Conf. *Sat.* xi. 154.

295. **custode et cura natura potentior omni**—nature, who is more effectual than any guardian or any watchfulness, *i.e.* a modest disposition is the best safeguard.

296. **non licet esse viro.** The MSS. mostly have *viros*, but the singular seems preferable, and I therefore follow Prof. Mayor. Grammatically the dative and accusative are equally correct, as also after δοκεῖ in Greek.

297. **ipsos audet tentare parentes**, *i.e.* his parents sell him.

300. **prætextatum.** Conf. *Sat.* i. 67, "prætextatus adulter."

Nero, a Nero type of a class of despots.

rapuit—gnomic aorist.

302. **I nunc.** Notice the frequency with which these words occur in Juvenal. Conf. vi. 306, x. 166, xii. 57.

303. **majora . . . discrimina**, greater dangers, answering to his greater beauty.

304. **quascunque mariti . . . iratist** (*irati est*). The readings vary for this line. Some have *mariti irati debent*, others *maritis iratis debet*. Mr. Munro believes that *debent* was an interpolation, owing to the *st* being dropped out, and then some government being required for *exigere*. The husband might in certain cases put the offender to death.

306. **ut . . . numquam**, so as never to——

310. **sed casto quid forma nocet?** This is the reply of the mother.

immo, nay rather. The derivation is from *imo*, "at the bottom," and so "at least." The full form of *imus* is *inimus*, the superlative of *in*.

311. **Hippolyto.** Hippolytus was the son of Theseus. He was tempted by his stepmother Phædra, daughter of Minos, king of Crete (hence called Cressa), and on proving inflexible was falsely accused by her to Theseus, and put to death.

Bellerophonti. Bellerophon, son of Glaucus, was similarly accused by Sthenebœa, wife of Prœtus, king of Argos, whose guest he was; he was also killed, though innocent. Conf. Hor. *Od.* iii. 7, "ut Prœtum mulier perfida credulum falsis impulerit criminibus nimis casto Bellerophonti maturare necem."

312. **erubuit.** The subject of this is "Cressa."

hac . . . repulsa, at this repulse, *i.e.* of the virtuous Hippolytus. Another reading is *hæc*, which would still have to refer, though ungramatically, to Phædra, and *repulsa* would then be a participle.

ceu fastidita, as if she had received a slight.

313. **excanduit,** glowed with fiery passion.

314. **se concussere,** roused themselves to fury.

315. **pudor**—used here in a bad sense; not modesty, but shame of detected guilt.

316. **cui nubere Cæsaris uxor destinat.** Messalina, the wife of Claudius Cæsar, the most profligate of Roman women, compelled C. Silius, who was *consul designatus* and a young man, according to Tacitus, of honourable character, to put away his own wife, and actually to go through the marriage ceremony in all its details publicly with her, while her husband Claudius was at Ostia, A.D. 47.

318. **gentis patriciæ.** This is inaccurate. Silius was of plebeian descent.

319. **parato flammeolo.** The *flammeum*, of which this is the diminutive (see note on line 173), was a bridal veil, usually of a yellow colour. Conf. Mart. xii. 42, "Prælucere faces, velarunt flammea vultus."

Tyrius. See note on *Sat.* i. 27.

genialis, s.c. *lectus.* This was usually placed in the *atrium* of the Roman house.

in hortis. Tacitus relates that when the crime was discovered by Claudius, Messalina fled to the "horti Luculliani," where she was killed.

321. **deciens centena,** *i.e. millia* = 1,000,000 sesterces. This was the *dos* or wedding-dower, which was paid to the husband on the wedding-day.

ritu . . . antiquo probably does not refer to the amount of the *dos*, but only to the fact of its being paid at the time. A million sesterces, however, seems to have been a common sum among the rich. Juvenal mentions it again in *Sat.* ii., "bis quingenta" and Martial also refers to it, xi. 23.

322. **cum signatoribus auspex.** Tacitus, *Ann.* xi. 27, in his account of the marriage, says, "adhibitis, qui obsignarent." The marriage-contract, *tabulæ sponsales*, had to be signed before witnesses. It defined the amount of the *dos*, as well as other matters. Hence Suetonius, also speaking of this occasion, says,

"dote inter auspices consignata." The *auspices* (*avis-spicio*) took the omens and repeated some formula of words, as we must infer from the expression of Tacitus, *loc. cit.*, "atque illam audisse auspicum verba." The custom was of course retained as a mere form without any meaning.

323. **tu**, *i.e.* Silius.

324. **non nisi legitime vult nubere.** So Tacitus, *loc. cit.*, says, "cuncta nuptiarum solemnia celebrat."

quid placeat, What is your determination?

325. **pereundum erit**, *i.e.* by Messalina's orders, which had proved fatal to many before Silius. Notice that the protasis, to be grammatically correct, should be "voles," and in the next lines "admittes."

ante lucernas, before night, *i.e.* before the lamps are lighted.

326. **scelus admittas.** Conf. line 247, "facinus admiserit."

328. **dedecus ille domus sciet ultimus.** Claudius was at Ostia at the time. He had all along been strangely blind to the conduct of Messalina. After she had publicly married Silius in the manner described, Narcissus, the favourite freedman, caused him to be informed of the disgrace which had been put upon him. He ordered Silius to be put to death, but would probably have spared Messalina had not Narcissus taken the matter into his own hands. Conf. *Sat.* xiv. 330-1.

tu, Silius.

329. **imperio**, *i.e.* the command of Messalina.

vita dierum paucorum. If he obeyed Messalina he would live till it reached the emperor's ears; if he refused he would die at once.

330. **quidquid** = *utrum*, whichever of the two.

331. **præbenda est . . . cervix.** *i.e.* for decapitation.

333. **expendere**, to consider. Conf. line 147, "expende Hannibalem," where it means "weigh:" here it is metaphorical.

338. **illis**, to the gods.

340. **et poscas**, ask something as well, *i.e.* besides waiting for what they may give.

sacellis, the shrines where the Lares were placed.

341. **divina**, served to the gods.

tomacula, sausages (*τέμνω*). They were usually roasted on a gridiron and eaten hot. Conf. Mart. i. 42, 9, "fumantia qui tomacla raucus Circumfert tepidis coquus popinis."

candidula . . . porci. A white pig was offered at marriages. For the diminutive form of the adjective see note on line 82.

344. **spatium vitæ extremum.** Conf. line 267, "spatia ultima vitæ."

346. **potiores Herculis ærumnas credat.** See the allegory called "The choice of Hercules," ascribed to Prodicus of Ceos, and given by Xenophon in the *Memorabilia*, book ii. 1, § 21, *seq.* *Ærumnas* = *ægrimonias.*

348. **pluma,** the feathered couches. See *Sat.* i. 146, "pensilibus plumis."

Sardanapali. Sardanapalus was the last king of Assyria. He is always spoken of as the type of luxury and effeminacy. Arbactus the Mede, at last disdaining to serve so effeminate a master, made a conspiracy against him, and Sardanapalus collected his treasures on to a funeral pyre and burnt himself with them upon it.

349. **quod ipse tibi possis dare.** Conf. Hor. *Ep.* i. 18, 112, "det vitam (*i.e.* Jupiter) det opes: æquum mi animum ipse parabo."

351. **nullum numen habes**—You, O Fortune, have no divinity if wisdom is present, *i.e.* Wisdom is the true guide of life, and it is only those who do not see this who regard fortune as a goddess. Seneca says "errant qui aut boni aliquid aut mali judicant tribuere fortunam." Another reading is "abest," which would mean, "if one has wisdom, one has every deity." These two lines are repeated in *Sat.* xiv. 315-6.

SATIRE XI.

1. **Atticus,** "an Atticus." T. Pomponius Atticus, the friend of Cicero, was of equestrian rank, but immensely rich.

lautus, duly magnificent.

2. **Rutilus**—some spendthrift whose fortune was gone.

majore cachinno. Conf. *Sat.* iii. 94.

3. **pauper Apicius**—Apicius playing the poor man, *i.e.* if Atticus were not to dine splendidly, people would laugh at him as they did at Apicius, who starved himself to death because he only had 10,000,000 sesterces left. See note on *Sat.* iv. 23.

4. **convictus** = *convivia.* Friedlander remarks that owing to the Roman hour for dining, and the length to which this meal was usually protracted, social gatherings for other purposes than feasting were very rare.

thermæ, the public baths. See note on *Sat.* viii. 168. The baths were a general rendezvous at the eighth hour of the day. Recitations were sometimes held there, and it was the great place for gossip. Martial says, v. 20, that if he could spend his day as he liked his places of resort would be "gestatio, fabulæ, libelli, Campus, porticus, umbra, virgo, thermæ."

stationes were places for lounging and conversation, equivalent to the Greek λέσχαι and our "clubs." They are called "fabulæ" in the passage of Martial cited above. There were apparently special places in and about the Forum called by this name, though sometimes the porches of temples would serve as the place of meeting. The term "circuli" is apparently another name for these places, although, as we know from Pliny, the game of ball was sometimes played at these. Cicero says to Atticus, *Ep. ad Att.* 1, 18, 2, "hac in oppressione sermo in circulis et in conviviis est liberior quam fuit."

6. **sufficiunt galeæ.** Conf. *Sat.* vii. 33, "ætas et pelagi patiens et cassidis;" the meaning is, "while he is of an age for military service."

fertur, he is reported, *i.e.* in the clubs and baths, etc.

7. **non cogente quidem, sed nec prohibente tribuno.** Conf. *Sat.* viii. 193, "nullo cogente Nerone." I think that Mr. Macleane is right here in understanding "tribune" to mean the emperor, one of whose honorary functions was the "tribunicia potestas." The emperor did not compel Rutilus to become a gladiator, as Nero did so many senators, but he did not use his tribunician power, as he might have done, to veto such a degradation of a Roman citizen.

8. **scripturus leges et regia verba lanistæ**, to be about to write out (and sign) the conditions and tyrannical words of the gladiatorial trainer. On the *lanista* see *Sat.* iii. 139. Besides training gladiators he hired them, and then supplied the arena with as many as might be required; he also occasionally gave shows himself. Each gladiator who so hired himself was said *auctorare se*, and was called *auctoratus*. He had to take a *sacramentum* agreeing "uri vinciri verberari ferroque necari," as the *lanista* might demand. See Hor. *Sat.* ii. 7, 58, "quid refert uri, virgis ferroque necari auctoratus eas?" As the gladiators were many of them criminals and all desperate men, some such extreme severity and discipline was necessary to keep them in order. See Friedlander, vol. ii. p. 354.

10. **macelli**, the provision market. See note on *Sat.* v. 95.

12. **egregius** is the comparative for *magis egregie*, "more splendidly than others." Juvenal means that the more in debt a man is the more luxuriously he lives.

13. **perlucente ruina.** Conf. *Sat.* iii. 176-7. A metaphor from a house so dilapidated that daylight appears through the cracks in it.

14. **gustus,** fresh flavours.

elementa per omnia, through earth, water, and air. Conf. *Sat.* v. 94.

15. **animo . . . obstantibus,** standing in the way of their desire.

interius = *ἀκριβέστερον.*

17. **perituram,** which is sure to be squandered. Conf. *Sat.* i. 18, "perituræ parcere chartæ."

arcessere, to raise.

18. **lancibus oppositis,** by pawning his silver dishes.

matris imagine fracta. This was probably not a bust but one of the "argenteæ facies," silver medallions spoken of by Pliny. It was broken to avoid recognition.

19. **quadringentis nummis**—400 sesterces, a considerable sum for a man who is compelled to eat off earthenware (*fictile*) because his silver plate is pawned.

condire gulosum fictile, to load or season an earthenware dish with dainties. *Gulosum* is the proleptic adjective with *condire.* Virgil has "Lucida tela tergunt," they wipe their spears bright.

20. **ad miscellanea ludi.** *Ludus* is the gladiatorial school, see *Sat.* viii. 199. *Miscellanea* was the fare, composed of various ingredients, which was given to the gladiators.

21. **refert,** it makes all the difference. Conf. "distat," *Sat.* vii. 194.

22. **Ventidio;** probably not Ventidius Bassus mentioned in *Sat.* vii. There was a Ventidius Cumanus under Claudius, who was procurator of Judæa, and is mentioned by Tacitus, *Ann.* xii. In any case he is some rich man.

laudabile nomen sumit = *lautum habetur,* see line 1.

25. **hic tamen idem ignoret.** To make the sentence grammatically accurate, *hic* should be *qui,* because *despiciam* is the only principal verb. We can translate "while he at the same time." Then notice the difference of mood, "qui scit" and "qui ignoret." There is a causal connection between the latter and *despiciam,* I will despise him because he is ignorant,—not because he knows.

26. **arca.** Conf. *Sat.* i. 78 and x. 25.

27. **γνῶθι σεαυτὸν.** This is a saying sometimes attributed to Thales, sometimes to Chilon, sometimes to the Delphic oracle. Cicero says, *De Fin.* v. § 44, "aliter enim nosmet ipsos nosse non possumus; quod præceptum quia majus erat quam ut ab homine videretur idcirco assignatum est deo." Socrates used the maxim in the sense of "know thine own capabilities and live accordingly." Here it is, of course, "know thine own means and spend accordingly."

29. **sacri . . . senatus,** the revered senate. The senatorial census was "deciens sestertium" = 1,000,000 sesterces.

31. **Thersites.** See on *Sat.* viii. 269.

se traducebat, exposed himself to ridicule, *i.e.* as being so inferior to Achilles. The contest between Ulysses and Ajax for the arms of Achilles has been twice referred to—*Sat.* vii. 115 and x. 84. Livy, ii. 38, uses *transducere* in this sense. See *Sat.* viii. 17, "squalentes traducit avos."

32. **magno discrimine,** "at a great risk," or abl. of quality, "of great importance;" the first is better.

33. **te consule,** consult your own powers.

34. **orator**—opposed here to Matho, the *causidicus* mentioned in *Sat.* i. 32, and vii. 129. See note on *Sat.* vii. 106.

buccæ, mere wind-bags. Conf. *Sat.* iii. 35.

35. **mensura sui,** one's own measure.

36. **in summis minimisque.** Conf. *Sat.* i. 14, "a summo minimoque poeta."

37. **mullum.** See note on *Sat.* iv. 15.

38. **in loculis.** Conf. *Sat.* i. 77, "loculis comitantibus."

deficiente culina, as your larder fails. Another reading is "crumena," which means a leather purse.

39. **crescente gula.** Conf. *Sat.* v. 94, "dum gula sævit."

40. **fenoris,** the interest of your capital. The word is derived from an old root *feo,* connected with φυω, "to produce" (conf. Greek τόκος from τίκτω), from which also come *fetus* and *fecundus.*

41. **argenti gravis,** massive plate. These genitives are of course governed by "capacem," "which can hold."

43. **annulus,** the mark of equestrian rank. See on *Sat.* vii. 89.

Pollio—some spendthrift of the day.

44. **funus acerbum,** an early death. Conf. Virg. *Æn.* vi.

429, "funere mersit acerbo." The word "acerbum" is a metaphor from fruit plucked before it is ripe. With "præmaturi cineres" and "funus acerbum" *metuenda* has to be supplied, and *luxuriæ* is the dative of the agent after the gerundive. The meaning is that the luxurious fear an old age of want much more than an early death.

46. **hi plerumque gradus**, this is the rake's progress.

conducta pecunia, money borrowed at interest. Conf. *Sat.* vii. 143, "conducta sardonyche."

47. **coram dominis**, in the sight of the owners of the money, *i.e.* the lenders.

48. **pallet**, for fear he should lose his debt.

49. **qui vertere solum.** Cicero, *pro Cæcina*, 100, says "qui volunt aliquam pœnam subterfugere aut calamitatem eo solum vertunt, hoc est sedem ac locum mutant?" The phrase means "to emigrate," or "go into a voluntary exile."

Baias et ad ostrea. For a description of life at Baiæ see Becker's *Gallus*, pp. 85-97. It was the most fashionable seaside resort. The debtor who dare not face his creditors at Rome retires to the luxury and pleasure of Baiæ. On the oyster-beds in the Lucrine Lake near Baiæ, see on *Sat.* iv. 140. Instead of "ad ostrea" many editions read "ad Ostia," on which see note to *Sat.* viii. 171.

50. **cedere . . . foro.** Conf. *Sat.* x. 24, "ut maxima toto nostra sit arca foro?" The Forum was the place where bankers carried on their business, and so "cedere foro" meant to be insolvent or bankrupt, just as "versari in foro" meant the opposite.

51. **Esquilias**, on the north-east of Rome. Juvenal calls it "gelidas," *Sat.* v. 77, and Horace "salubres," *Sat.* i. 8, 14.

Suburæ. See *Sat.* iii. 5, and v. 106. It was a close, dirty, and noisy part of the city.

52. **ille . . . illa**—by attraction instead of *illud* to agree in gender with "dolor" and "mœstitia." Conf. "Pompeius quod imperii populi Romani decus ac lumen fuit," Cic. *Phil.* ii. 54.

53. **caruisse . . . Circensibus.** See note on *Sat.* iii. 204, and x. 81.

54. **sanguinis gutta**, a drop of blood, *i.e.* the capability of blushing. Conf. "sanguine ferventem," *Sat.* x. 293.

55. **ridiculum fugientem**, fleeing amid ridicule.

57. **Persice**, a friend whom Juvenal is inviting to dinner.

præstem, make good, carry out.

58. **sed laudem siliquas.** Conf. Hor. *Ep.* ii. i. 123, "vivit siliquis et pane secundo," and Pers. *Sat.* iii. 55.

pultes. Conf. *Sat.* xiv. 171, "grandes fumabant pultibus ollæ." In early times the "puls" or gruel was the principal article of food. Pliny says "Pulte non pane vixisse longo tempore Romanos manifestum." Martial also, xiii. 8, speaks of "plebeias pultes."

60. **habebis Evandrum,** you shall have an Evander as your host. Evander was an Italian king whose town was on the spot where Rome was afterwards founded. Virgil, *Æn.* viii. 175 *seq.*, describes the visit of Æneas to him, and the primitive and homely nature of his entertainment. See also *ib.* line 359.

61. **Tirynthius**—Hercules, whose mother Alcmene is said to have belonged to Tiryns in Argolis. Evander tells Æneas, Virg. *loc. cit.* 360, that "hæc limina victor Alcides subiit," *i.e.* he had entertained Hercules after his victory over Cacus.

minor illo, *i.e.* Æneas, who though less than Hercules, was yet of divine origin through his mother Venus, "contingens sanguine cœlum."

63. **alter aquis.** Æneas was said to have disappeared during a battle against the Rutulians. Tradition said that he was drowned in the river Numicius, near which a temple was built in his honour by the Latins.

alter flammis. Hercules, tortured by the shirt of Nessus, placed himself upon a funeral pyre and burnt himself to death.

64. **fercula,** the courses, bill of fare. See on *Sat.* i. 82.

macellis. See on *Sat.* v. 95. Juvenal's repast was got not from the city markets but from his own garden or farm.

66. **hædulus.** Conf. Mart. x. 48, 13-14, "una ponetur cœnula mensa, Hædus inhumani raptus ab ore lupi." This epigram of Martial gives a good specimen of a frugal dinner, consisting, however, of the *gustatio*, *cœna*, and *mensæ secundæ*.

"Exoneraturas ventrem mihi villica malvas
Attulit et varias, quas habet hortus, opes,
In quibus est lactuca sedens et sectile porrum:
Nec deest ructatrix mentha, nec herba salax.
Secta coronabunt rutatos ova lacertos,
Et madidum thynni de sale sumen erit.
Gustus in his. Una ponetur cœnula mensa,
Hædus inhumani raptus ab ore lupi,
Et quæ non egeant ferro structoris ofellæ,
Et faba fabrorum, prototomique rudes.
Pallus ad hæc cœnisque tribus jam perna superstes
Addetur; saturis mitia poma dabo."

The *gustatio*, which was intended as a sort of whet to the appetite, consisted usually of vegetables, or shell-fish and *mulsum* (*i.e.* wine and honey), from which it was sometimes called *promulsis*. The *cena* or dinner proper consisted of various *fercula*, of which sometimes a peacock, sometimes a wild-boar, was the *pièce de resistance*. The *mensæ secundæ* were the dessert. See Becker, *Gallus*, pp. 456-7.

66. **inscius herbæ**, *i.e.* still a suckling.

69. **posito . . . fuso**, her distaff laid aside. On **villica** see the first line of the passage quoted above from Martial. She was the wife of the "villicus" of Juvenal's farm at Tibur.

70. **calentia fœno**. Conf. Mart. iii. 47, "tuta fœno cursor ova portabat."

71. **servatæ . . . uvæ**. Grapes were preserved by being shut up in air-tight vessels, or placed in sawdust, or hung up in the sun.

73. **Signinum Syriumque pirum**. Signia was a town in Latium. The pears from there were of a reddish colour, and were hence called "testacea." Virgil, *Georg.* ii. 88, couples "Crustumiis Syriisque piris gravibusque volemis." The Syrian pears were sometimes called Tarentine.

74. **Picenis**. Horace alludes to the excellence of the Picenian apples, *Sat.* ii. 4, 70, "Picenis cedunt pomis Tiburtia succo."

76. **autumnum . . . posuere**. Juvenal is writing in April, just before the Megalesian games, which commenced on the 3d of the month.

77. **jam luxuriosa**, already somewhat luxurious, *i.e.* as compared with the frugal fare of Curius Dentatus.

78. **Curius**—M. Curius Dentatus, the conqueror of Pyrrhus; see *Sat.* viii. 4. Horace, *Od.* i. 12, 41, calls him "incomptis Curium capillis."

79. **oluscula**. Add this to the list of diminutives on *Sat.* x. 173.

80. **in magna . . . compede fossor**, *i.e.* a slave working in a chained gang, and confined by night in the *ergastulum*; see note on *Sat.* viii. 180. Pliny says, "agriculturam vincti pedes, damnatæ manus, inscripti vultus exercent."

81. **vulva**. Horace says, *Ep.* i. 15, 41, "nil vulva pulchrius ampla."

popinæ. See note on *Sat.* viii. 158. The man, when he had belonged to the "urbana familia," had frequented these cook-shops, as slaves did; conf. Hor. *Ep.* i. 14, 22.

82. **crate** was the rack or frame, with wide bars (*rara*), on which the smoked ham was suspended.

83. **moris erat.** Conf. Cæs. *Bel. Gal.* iv. 5, "est hoc Gallicæ consuetudinis," and Cic. *Ver.* i. 26, "negavit moris esse Græcorum," etc.

84. **natalicium cognatis ponere lardum.** On birthdays a sacrifice was offered to the genius, and relations and friends invited to a feast. Conf. Cic. *Phil.* ii. § 15, "dat nataliciam (dapem) in hortis;" and Mart. xi. 65, "sexcenti cœnant a te, Justine, vocati lucis ad officium quæ tibi prima fuit," and *supra, Sat.* iv. 37.

85. **accedente,** being added, *i.e.* to the frugal fare mentioned above.

86. **titulo** goes with "functus" by zeugma.

88. **solito maturius,** in honour of the day and the unusual dainties.

89. **domito,** *i.e.* by the *ligo.* Words like *subigere, imperare,* etc., were often used in relation to the soil. We are told that Cincinnatus was found at his plough by the messenger who announced to him that he was made Dictator.

90. **Fabios.** All the names which follow are of distinguished censors. Q. Fabius Maximus and P. Decius were censors together in 304 B.C., Livy, x. 24.

durum Catonem. M. Porcius Cato the elder was called pre-eminently the Censor. He held the office 184 B.C., and was conspicuous for his opposition not only to the luxury but to much of the culture of his time.

91. **Scauros.** M. Æmilius Scaurus, *princeps senatus,* was censor in 109 B.C. He passed a sumptuary law. Horace and Cicero speak of him in terms of praise; Sallust describes him as a man really corrupt, though usually maintaining a prudent appearance of virtue, *Jug.* 15, § 4.

Fabricios. C. Fabricius Luscinus was censor in 275 B.C. He removed from the senate P. Cornelius Rufinus, who had been both consul and dictator, because he possessed ten pounds of silver plate. The story about Fabricius and Pyrrhus is well known.

91. **severos censoris mores etiam collega timeret.** The episode referred to is narrated by Livy, xxix. 37. M. Livius Salinator and C. Claudius Nero were censors in 204 B.C. The former had some years previously been condemned on a charge of corruption. In taking the census of the "equites equo publico," to whom Salinator belonged as well as his colleague,

the latter "sive residua et vetere simultate, sive intempestiva jactatione severitatis inflatus, M. Livium quia populi judicio esset damnatus, equum vendere jussit," *i.e.* had him removed from the *equites*.

92. **timeret**, of course introduced by "cum."

95. **Trojugenis.** See note on *Sat.* i. 88.

fulcrum. The *fulcra* were the props or legs of the Roman *triclinia* and beds. They were frequently made of tortoise-shell or ivory, and were ornamented with sphinxes, griffins, and other beasts. Conf. Mart. xii. 67, "gemmantes prima fulgent testudine lecti."

96. **nudo latere et parvis.** Notice the ablative of quality coupled with an adjective, "of bare side and small."

97. **coronati caput . . . aselli**, the head of an ass, an animal sacred to Bacchus, and therefore appropriate for *triclinia*, was roughly depicted on the bronze front of the *lectus*. **Coronati**, crowned with vine leaves.

98. **ruris alumni**; probably the little slave boys, whom Horace calls "vernas procaces," *Sat.* ii. 6, 66. The derivation of "alumnus" is "aluminus," an old participial form from "alo."

100. **Graias mirari nescius artes.** Horace, *Ep.* ii. 1, 156, says, "Græcia capta ferum victorem cepit et artes Intulit agresti Latio." What Juvenal particularly refers to here is the mania for getting possession of articles of vertu, which first showed itself at Rome after the capture of Corinth by Mummius, on which occasion an immense wealth of pictures and statues was carried off, 146 B.C. Conf. *Sat.* viii. 110.

102. **magnorum artificum pocula**, the genitive of the author. Conf. *Sat.* viii. 103, "nec non Polycleti Multus ubique labor; raræ sine Mentore mensæ," and *Sat.* iii. 198, "aliquid præclarum Euphranoris et Polycleti."

103. **phaleris**, the trappings of the war-horse, often adorned with ornaments of gold and silver, as Livy shows, xxii. 52, "si quid argenti quod plurimum in phaleris equorum erat."

cælata—embossed as cups were embossed, opposed to "leve argentum."

104. **Romuleæ . . . feræ**, the she-wolf that suckled Romulus and Remus. Virgil describes (viii. 630) a shield with a similar device.

105. **geminos sub rupe Quirinos.** Quirinus was another name for Romulus; see on *Sat.* iii. 63. Romulus and Remus are called Quirini, as Castor and Pollux are called Castores.

107. **pendentis**, hanging in the air.

108. **argenti quod erat.** See the passage of Livy quoted on line 103.

109. **Tusco . . . catino**, in a dish of Tuscan earthenware. Martial speaks of "Tusca fictilia;" also Pers. ii. 60. A great many specimens of Tuscan pottery remain.

farrata = *pultes, supra*, 58.

110. **quibus invideas**, were such as you would envy. Notice the consecutive force of the relative.

lividulus. See note on "pallidulus," *Sat.* x. 82.

111. **vox . . . audita (est) per urbem**, etc. Livy tells the story here referred to, v. 32. M. Cædicius, a plebeian, told the tribunes that he had heard a voice, louder than human, in the dead of night, which bade him inform the magistrates that the Gauls were approaching. The god who was supposed to have uttered this warning was afterwards called Aius Locutius.

113. **litore ab Oceani.** Livy also says that the Gauls came from the ocean, which would of course be the Atlantic.

114. **his**, with signs like this.

116. **fictilis . . . Jupiter**, an earthenware Jupiter, *i.e.* a clay or earthen image, instead of a golden one. The phrase was a common one. Seneca says, "Cogita deos, cum propitii essent, fictiles fuisse." Cicero (*de Div.* 1, § 16) talks of the temple of Jupiter, "qui tum erat fictilis." Prof. Mayor gives other passages.

violatus. Conf. *Sat.* iii. 20, "nec ingenuum violarent marmora tophum."

117. **nostraque ex arbore mensas**, tables made from home-grown trees. On the imported citrus-wood tables and the sums paid for them, see note on *Sat.* i. 64 and 124.

118. **lignum**—properly, as here, applied to a tree when either cut or blown down.

121. **rhombus.** See *Sat.* iv. 39.

122. **unguenta.** See *Sat.* iv. 107, and viii. 86.

rosæ. For the use of roses at banquets see note on "coronati," *Sat.* v. 36.

latos . . . orbes. These citrus-wood tables were called *orbes*, not because they were round, but because they were whole sections of the trunk. Pliny mentions one 4 feet in diameter and 6 inches thick. Cicero paid 1,000,000 sesterces for one.

123. **grande ebur.** Tables of this sort were called *mono-*

podia, because instead of having three legs, like the ordinary *tripodes*, they had only one support or column, which was usually of ivory. Conf. Mart. ii. 43, "Tu Libycos Indis suspendis dentibus orbes; Fulcitur testa fagina mensa mihi."

sublimis, rampant. The ivory column here takes the shape of an ivory leopard.

124. **dentibus ex illis**, made out of those tusks. Conf. Martial's expression, quoted above, "Indis dentibus."

porta Syenes. Syene was a frontier town in Upper Egypt, on the borders of Ethiopia. Any ivory sent to Rome from the interior of Africa would pass through Syene, and so through its gates. Another explanation is that "porta Syenes" is the narrow part of the Nile valley immediately below Syene, just as Cumæ is called "janua Baiarum" in *Sat.* iii. 4. If the story of Juvenal's banishment to Egypt is true, he may probably have been quartered with his cohort here.

125. **Mauri.** Elephants are not at the present day found so far north as this, but they may probably have been in Juvenal's time.

126. **quos deposuit Nabathæo bellua saltu.** Nabathæum was in Arabia Petræa, where there were never any elephants. It is used loosely and inaccurately for the East.

127. **jam nimios capitique graves.** Pliny also believed that elephants buried their tusks when they fell out either by accident or from old age. He also says that when surrounded by hunters they will break their tusks against trees, and so ransom themselves by the booty. There was much of the fabulous in the natural history of the ancients.

127. **orexis**, an appetite.

128. **pes argenteus**, etc. The silver-footed table was considered as common as an iron ring.

129. **annulus . . . ferreus.** Rings of iron were worn frequently in the earlier days of the republic, and in later times by slaves.

131. **adeo nulla uncia . . . est**—"so literally am I without even an ounce." The clause had better be taken as parenthetical or explanatory of "res despicit exiguas." The "uncia" was the unit in solid measure, as the "cyathus" was for wine; see note on *Sat.* v. 32.

132. **tesellæ**, dim. of "tesseræ" (Greek κύβοι), were the ordinary six-sided dice, of which any two opposite sides counted together as seven. Three *tesseræ* were usually thrown together, and the game was always played for money. The *tali* were

rather different from this, having only four flat surfaces, the other sides being uneven or rounded, so that the die could not fall upon them. The dice were thrown in a *fritillus* or cup-shaped vessel on an *abacus* or *alveolus*, a little table with a rim round it.

calculus. The *calculi* were the pieces used in a game called *latrunculi*, which somewhat resembled chess, and was a sort of besieging game. The *calculi* were also called *milites*, *bellatores*, and *latrunculi*. They were usually made of glass. So Martial speaks of "vitreo latrone," vii. 72. They were made of two colours; conf. *id.* xiv. 17, "Calculus hic gemino discolor hoste perit." See, for a further description of the game, Becker's *Gallus*, pp. 502-3.

135. **rancidula.** See note on *Sat.* x. 82.

pejor gallina secatur—is the chicken worse when cut—

136. **structor.** See note on *Sat.* v. 120.

debeat. There being no *structor*, the case is hypothetical, and so the subjunctive is regular.

137. **pergula,** school. See note on *Sat.* v. 120. "Pergula" is used of a painter's studio by Pliny, and of a philosopher's school by Suetonius.

Trypheri doctoris, a professor of the art of carving, whose school was apparently in the Subura; see below, 141.

138. **pygargus,** a white-backed antelope.

139. **Scythicæ volucres,** pheasants, usually called "Phasianæ aves," because they were said to have come originally from near the river Phasis in Colchis, which was in the midst of the Scythian country.

phœnicopterus, a flamingo. Vitellius and Apicius are said to have had dishes made of the tongues of these birds. Martial says, xiii. 71, "Dat mihi penna rubens nomen: sed lingua gulosis Nostra sapit."

140. **oryx,** a one-horned goat.

lautissima agrees with "cena."

141. **ulmea cena,** *i.e.* the wooden models on which the students in the art practised with blunt knives. See *Sat.* v. 120.

142. **subducere,** to pilfer.

Afræ . . . avis—perhaps the guinea-fowl. Conf. Mart. xiii. 73, "Ansere Romano quamvis satur Hannibal esset, Ipse suas nunquam barbarus edit aves."

143. **tirunculus.** Conf. "petasunculus," etc. See App. II.

144. **imbutus**, trained in, and so versed in.

ofellæ. Mart. xii. 48, "me meus ad subitas invitat amicus ofellas."

146. **incultus puer.** Contrast with this the "flos Asiæ," who serves the rich host, in *Sat.* v. 56.

a frigore tutus, well and warmly clad. Conf. *Sat.* i. 81, "horrenti tunicam non reddere servo."

147. **mangone**, a slave-dealer, connected with μαγγανεύω, "to use charms, to adulterate," referring to the chicanery of slave-dealers.

148. **et magno**, and bought with a great price.

149. **tonsi rectique capilli.** The boy-slaves of the rich were usually made to wear their hair long and curled. Conf. on "Acersecomes," *Sat.* viii. 128; Mart. iii. 58, "lascivi parere gaudent villico capillati," and ii. 57, "quem grex togatus sequitur et capillatus."

155. **ardens purpura.** The *toga prætexta*, worn by noble youths ever since the time of Tarquinius Priscus, who introduced it, together with the *bulla*, from Etruria, was bordered with a purple stripe.

156. **diffusa**, poured from the *dolium* into the *cadus* or *amphora*. See note on *Sat.* v. 30.

in montibus illis, *i.e.* the Sabine Hills, and so the wine was "vile Sabinum."

159. **Gaditana**, sc. *carmina*: it is nom. case to "incipiant." Gades was notorious for its dancing girls. Martial has "nec de Gadibus improbis puellæ."

164. **capit**, has room for, = χωρεῖ. Conf. *Sat.* x. 148, "quem non capit Africa."

165. **testarum**, castanets, *i.e.* pieces of wood or bone held by the dancers between their fingers and rattled as they danced.

166. **mancipium.** This word originally meant anything bought and sold. It was derived from *manus* and *capio*, and had reference to the formality of handing the thing transferred into the hand of the purchaser, so that *res mancipii* meant articles which could be legally transferred or alienated to another; as slaves were in early times one of the chief of such articles, the word became restricted to them. Contrast the history of the word "pecunia."

quibus, i.e. *verbis*.

168. **qui Lacedæmonium pytismate lubricat orbem**, who

makes his pavement of Lacedæmonian marble slippery with the wine he spits from his mouth. "Lacedæmonium orbem" means the mosaic pavement made of small circular pieces of marble, a peculiar kind of which, green in colour, was got from Mt. Tænarus in Laconia. "Pytismate" (Grk. πυτισμα) was the custom of tasting wine and then spitting it out again. Terence, *Haut.* 118, 49, has the expression "pytisando quid vini absumpsit." Conf. Hor. *Cd.* ii. 14, 26, "mero tinget pavimentum superbo." The man who does this—*i.e.* who has a marble floor to spit out his wine upon—is the rich luxurious man. This sort of pavement was called "pavimentum sectile."

169. **ibi**, in his case.

alea. See *supra* on line 132.

170. **mediocribus.** Conf. *Sat.* v. 108, "modicis amicis."

illi, those rich men.

173. **cantabitur**, shall be recited. Recitations—ἀκροώματα—were common at dinner-time. Slaves were frequently kept, called *lectores*, for this special purpose.

174. **dubiam facientia carmina palmam.** So Propertius said of Virgil, ii. 34, 65-6, "Cedite, Romani scriptores; cedite, Graii; Nescio quid majus nascitur Iliade."

175. **qua voce legantur**, *i.e.* however untrained the *lector* may be.

182. **quidquid frangitur illis**, whatever is broken by their instrumentality. The slaves are regarded as chattels more than as agents, and so the preposition is omitted.

184. **Megalesiacæ spectacula mappæ.** The Megalesian Games in honour of Cybele, the Great Mother, about whose introduction to Rome in B.C. 204 mention is made in *Sat.* iii. 118 (hospes numinis Idæi), were celebrated from the 4th to the 10th of April. Under the empire they were provided by the prætor. They were held in the Circus, and consisted mainly of chariot racing. The prætor started the races by dropping a white napkin (mappa). Conf. Mart. xii. 24, "Cretatam prætor cum vellet mittere mappam."

185. **Idæum sollemne**, in apposition to "spectacula." The subject of "colunt" is *cives* understood.

similis triumpho. Conf. *Sat.* x. 35, *seq.*, where the procession headed by the prætor to the Circus from the Capitol is minutely described.

186. **præda caballorum**, the prey of the chariot horses, *i.e.* ruined by the expense of providing these games. Martial, x. 41, has an epigram to a lady who was divorcing her husband

because he was a prætor and had to spend 100,000 sesterces for the Megalesian Games—"Constatura fuit Megalensis purpura centum millibus." Again, in iv. 67, a prætor says to a friend who wanted to borrow 10,000 sesterces, "Scis me Scorpo Thalloque daturum (famous charioteers) Atque utinam centum millia sola darem." The Ludi Apollinares sometimes cost as much as 380,000 sesterces.

186. **pace . . . plebis**, with the leave of, abl. of condition.

187. **nimiæ**, overgrown.

188. **totam hodie Romam Circus capit**, the Circus contains all Rome to-day. On the size of the Circus, the number of spectators, etc., see note on *Sat.* iii. 204, and x. 81.

fragor. On the noise of the Circus, conf. *Sat.* viii. 59, "rauco circo."

189. **eventum viridis quo colligo panni.** On the four *factiones* at the Circus see note on *Sat.* vii. 114. The green faction was favoured by Caligula, Nero, and Domitian, and appears to have been generally the most popular during the first century. Conf. Mart. xi. 33, "Sæpius ad palmam prasinus post fata Neronis Pervenit, et victor præmia plura refert;" also xiv. 131, "Si veneto prasinove faves." Pliny, ix. 16, "Si tamen aut velocitate equorum aut hominum arte traherentur, esset ratio nonnulla; nunc favent panno, pannum amant." "Eventum" is success. "Colligo," I infer, = Gk. *συμβιβάζω*.

190. **si deficeret** = *si vinceretur prasinus.*

191. **Cannarum in pulvere.** Conf. Livy, xxii. 46, "ventus (Vulturnum incolæ regionis vocant), adversus Romanis coortus multo pulvere in ipsa ora volvendo prospectum ademit."

192. **consulibus**—L. Æmilius Paulus and C. Terentius Varro, 216 B.C."

spectent, *i.e.* at the chariot racing.

193. **sponsio**, betting.

194. **cuticula.** Conf. *Sat.* x. 192, "pro cute pellem."

bibat . . . solem, bask in the sunshine. Conf. Hor. *Ep.* i. 20, 24, "solibus aptum;" and Pers. iv. 18, "assiduo curata cuticula sole."

vernum. On the date of the Megalesia see above.

195. **effugiatque togam.** Etiquette required all Roman citizens, especially in the presence of the emperor, to wear the *toga* in the Circus. This in the summer time was a great infliction owing to the heat, while in bad weather some additional covering was needed, and on occasions of the sort the *lacernæ*

was worn over the *toga*, but had to be removed on the appearance of any one of high rank. See note on *Sat.* i. 27. Martial, x. 47, mentions among the things which make a happy life "toga rara." See also *Sat.* iii. 153, "nemo togam sumit nisi mortuus."

salva fronte, with unblushing brow. Conf. *Sat.* i. 40, "salvis nummis."

196. **quamquam solida hora supersit ad sextam.** The usual hour for bathing was the eighth, *i.e.* the hour before dinner, see Mart. xi. 52; but in holiday time—and so during the Megalesian Games—no doubt many would bathe earlier. To dine early was a sign of idleness and luxury. Conf. the expression "tempestiva convivia," and in such cases of course the bathing would be early too. Poor clients, weary with accompanying their patrons, sometimes could not get to their baths till the tenth hour, "balnea post decimam lasso centumque petuntur quadrantes."

197. **quinque diebus continuis**, *i.e.* on the five days of the Megalesian Games.

198. **talis . . . vitæ**, *i.e.* a life of leisure.

SATIRE XII.

1. **Natali . . . die.** See note on *Sat.* xii. 84, and conf. Hor. *Od.* xiv. 11, "jure solemnis mihi sanctiorque pæne natali proprio."

2. **cespes**, an altar of turf, usually made for some special sacrifice; as here, for Juvenal's votive offering for the safe return of Catullus.

3. **niveam . . . agnam.** White animals were always offered to the upper gods.

Reginæ—Juno, who was worshipped at Rome under the title of "Juno Regina." There was a temple to her on the Aventine, founded by Camillus after his return from Veii. She was also worshipped in the Capitoline temple. Conf. Virg. *Æn.* i. 46, "ast ego quæ divum incedo regina."

4. **pugnanti Gorgone Maura**—Minerva, who carried on her *ægis* the head of the Gorgon Medusa, which turned beholders into stone. Perseus is said to have killed her in Mauretania; hence the epithet "Maura." "Gorgone" is the abl. of instrument, the Gorgon being used for the shield itself.

5. **procul extensum.** Victims were led to the altar by means of a long slack rope, in order that they might not seem to be dragged there reluctantly, which would have been a bad omen.

petulans, butting, from *peto*. Virgil has "jam fronte petit."

From the same root are *im-pet-us*, *penna* (*pet-na*), *πέτ-ομαι*, *πίπτω* (*πι-πετ-ω*), etc.

6. **Tarpeio . . . Jovi.** The Tarpeian rock, down which criminals were hurled, was an abrupt precipice at the southern extremity of the Capitoline Hill, hence Tarpeio = Capitolino.

frontemque coruscat, brandishes his forehead, and so his horns. *Coruscare* is primarily used of the quick motion of light or flame, conf. *ἀργίποδες*, bright-footed, and so swift-footed. Conf. what Horace (*Od.* iv. 2, 58) says of a *vitulus*, "fronte curvatos imitatus ignes."

7. **templis maturus.** Conf. Virg. *Æn.* vii. 53, "jam matura viro."

8. **spargendusque mero.** The horns of sacrificial animals were gilded, and a libation of wine poured between them. Conf. Virg. *Æn.* iv. 60, "Ipsa tenens dextra pateram pulcherrima Dido Candentis vaccæ media inter cornua fundit."

9. **ducere**, to drain = *haurire*.

vexat . . . robora cornu. Conf. Virg. *Georg.* iii. 232, "irasci in cornua discit Arboris obnixus trunco."

11. **Hispulla**, a fat lady whom Juvenal mentions elsewhere.

12. **nec finitima nutritus in herba.** Conf. *Sat.* viii. 60.

13. **Clitumni**, a stream in Umbria supposed to have the virtue of making the animals which drank of it white. The stream flowed through rich pasture land, and a breed of fine white cattle was fed there, which, from their colour, were especially used for sacrifices. Conf. Virg. *Georg.* ii. 146, "hinc albi, Clitumne, greges."

sanguis, the blood, *i.e.* of this particular breed, used for the animal itself, so also "cervix" below.

14. **iret**, should go to the altar.

a grandi . . . ferienda ministro. Notice the exceptional construction after the gerundive, which as a rule requires the dative of the agent. The instances of *ab* and the abl. are rare; a list of them is given in *Roby*, Part ii. p. lxxv.

ministro. This would be the *popa*, or priest's servant, whose duty was to kill the animals.

16. **incolumem sese mirantis**, wondering at his own safety.

18. **abscondere** here simply means "concealed." In Virgil *Æn.* iii. 291, "Phæacum abscondimus arces," it means "to lose sight of," like *ἀποκρύπτειν*.

19. **antennas**, the yardarms.

21. **attonitus**, in their panic.

23. **talia, tam graviter**—both predicates.

siquando, whenever.

poetica . . . tempestas, a storm in poetry.

24. **genus . . . aliud discriminis.** This is explained in line 30 and *seq.* to be the loss of goods thrown overboard to save the ship.

25. **quamquam sint.** Notice "quamquam" with the subj., as it usually is in Juvenal, Tacitus, and Sallust.

27. **et quam**, and one which——

votiva . . . tabella. People who had escaped from a shipwreck used to have a painting made of the event, which they sometimes carried about with them to excite pity and to elicit alms. See Juv. *Sat.* xiv. 302, "dum rogat et picta se tempestate tuetur," and Pers. i. 89, "cantas cum fracta te in trabe pictum ex humero portas." Ultimately the picture was hung up as a votive offering in the temple of Isis or Neptune. Conf. Hor. *Od.* i. 5, 13, "me tabula sacer votiva paries indicat humida suspendisse potenti vestimenta maris deo." Conf. also Hor. *Ars Poet.* 20, "fractis enatat exspes Navibus ære dato qui pingitur."

28. **ab Iside pasci**, because Isis was the goddess especially invoked by sailors in danger of shipwreck, who afterwards, in fulfilment of their vow, employed painters to paint the wreck.

29. **accidit et nostro**, etc.—a very weak line, which seems out of place here.

31. **alternum . . . latus**, first one side and then the other.

32. **arboris incertæ** is in apposition to "puppis," a mere tottering hull. He calls the ship below "dolato ligno," line 55.

33. **rectoris**, the helmsmen.

decidere . . . cum ventis, properly used of a debtor coming to terms with his creditors. Conf. Mart. ix. 4, "Conturbabit Atlas, et non erit uncia tota, Decidat tecum qua pater ipse deum."

jactu, by casting overboard. Conf. "jactura clientis," *Sat.* iii. 109.

37. **teneris . . . Mæcenatibus**, for a delicate Mæcenas. See on *Sat.* i. 55, "de Mæcenate supino."

38. **quarum generosi graminis ipsum**, etc., the very sheep of which (*i.e.* from which they have been made) are coloured by the nature of the generous pasturage. "Quarum" is possessive genitive, as the garments are said to own the sheep. "Generosi graminis" refers to the pasturage along the banks of the Bætis in Andalusia. The breed of sheep coming from there had naturally yellow fleeces, so that there was no

need of dyeing. So Martial, xiv. 133, makes a Bætica *lacerna* say, "non est lana mihi mendax, nec mutor aheno (nor am I changed in a brazen cauldron) Sic placeant Tyriæ; me mea tinxit ovis;" and xii. 99, "Bætis olivifera crinem redimite corona, Aurea qui nitidis vellera tingis aquis." Conf. Virg. *Ecl.* iv. 42.

39. **sed et**, moreover too.

egregius fons, *i.e.* the Bætis, now the Guadalquivir.

42. **lances Parthenio factas.** This seems to be in apposition to "argentum," and if so the dishes were of silver, and Parthenius (notice the dative of the agent, like "formidatus Othoni") may have been an embosser in silver like Mentor, on whom see *Sat.* viii. 104. Others say that Parthenia was an old name for Samos, and so that Parthenio refers to Theodorus of Samos, mentioned by Herodotus, i. 51, as having made a huge silver crater for Crœsus. Friedlander thinks "Parthenio" is "for Parthenius," the well-known chamberlain and freedman of Domitian.

cratera, a mixing bowl.

urnæ . . . capacem, holding an *urna*. The *urna* contained half an *amphora*, and was equivalent to 4 *congii*. See note on *Sat.* vii. 236.

43. **sitiente Pholo**, a centaur who took part in the battle with the Lapithæ.

conjuge Fusci—some woman no doubt notorious for her drunkenness, as Hispulla was for her corpulence, and Procula for her diminutive size.

44. **bascaudas**, also of silver. The word is British (basket). Conf. Mart. xiv. 99, "barbara de pictis veni bascauda Britannis."

cælati. See on *Sat.* i. 65.

callidus emptor Olynthi—Philip of Macedon, who took Olynthus in Chalcidice in B.C. 348 by bribing Euthycrates and Lasthenes, two of its citizens. Conf. Cic. *Ep. ad Att.* i. 16, § 12, "Philippus omnia castella expugnari posse dicebat in quæ modo asellus onustus auro posset ascendere." See also Hor. *Od.* iii. 16, 13. Pliny says that Philip used to sleep with a golden goblet under his pillow.

46. **qua mundi parte, quis**—double interrogation, which is frequent in Greek, but not so common in Latin.

48. **patrimonia** here, of course, does not mean an inherited property, though it would become so in the second generation.

50. **nec** = *οὐδὲ*.

52. **reccidit.** Perhaps a better reading than "decidit." The double "c," or the long "rē," if only one c is read, is due

to the old reduplication "rececidit." Conf. "rettuli" for "retetuli." Trans. "he came to such a pass."

ac se explicat angustum, and so remedies his want of room. Conf. "me amicum," my friendship. The concrete put for the abstract. Another reading, adopted by Mr. Macleane, is "hac re," in which case "angustum" would become a neuter adjective used as a noun.

53. **discriminis ultima**, the danger is at its height when——

55. **i nunc.** See on *Sat.* x. 302.

dolato . . . ligno. Conf. *supra*, "arboris incertæ," a rough-hewn plank.

56. **digitis.** The *digitus* was nearly but not quite an inch.

57. **tæda**, properly a torch made of pine wood; here used for the pine itself. Conversely "pinus" is used in Virg. *Æn.* ix. 72, for a torch.

58. **reticulis et pane**—hendiadys for "reticulis panis." Conf. Hor. *Sat.* i. 1, 47, "reticulum panis."

ventre lagenæ, a big-bellied wine jar. See note on *Sat.* iv. 30. "Amphora," "lagena," and "cadus" are synonymous as far as size goes, though the shape was different. Conf. "Montani venter," *Sat.* iv. 107.

60. **jacuit planum.** The adjective is proleptic.

tempora postquam, etc., "after the weather of the traveller has become prosperous and his fate stronger than wind and sea." With "postquam" understand *facta sunt:* as "est" is to be supplied with "dum" in *Sat.* iii. 26.

62. **Parcæ.** See note on *Sat.* iii. 27.

63. **staminis albi lanificæ.** The Fates were favourable when they span with white threads; black threads were signs of disaster or death. Conf. Mart. vi. 58, "Si mihi lanificæ ducunt non pulla sorores Stamina."

65. **inopi . . . arte**, with make-shift contrivance.

66. **vestibus extentis.** Tac. *Ann.* ii. 24.

quod superaverat unum, the only one left: the pluperfect is only used because the principal verb is in the perfect.

67. **velo prora suo.** The foretop-sail or *dolon* (see Livy, xxxvi. 44) was the only sail left; the place of the others was supplied by garments spread out. Notice that "prora" is used (like *carina* and *puppis*) for the whole ship, and yet that "velo suo" has reference to the prow or bow of the ship in its special sense.

69. **novercali sedes prælata Lavinio.** Conf. Livy, i. 1, 11. Æneas was said to have founded a town called Lavinium (Virg.

Æn. xii. 194, "urbique dabit Lavinia nomen"). Iulus, when the population increased, founded a new city on the Alban Mount, which is here, therefore, the "sublimis apex." Lavinia, daughter of Latinus, whom Æneas married, was of course *noverca* to Iulus. Conf. *Sat.* iv. 61.

70. **cui candida nomen scrofa dedit.** For the prophecy about the white sow with thirty young, which was to be found on the future site of the city, see Virg. *Æn.* viii. 43 *seq.*, which passage ends with, "Ascanius clari condet cognominis Albam."

71. **sumen.** Conf. *Sat.* xi. 138, and Pers. i. 53.

72. **nunquam visis,** never seen before.

clara—agreeing with "scrofa."

triginta ... mamillis. Conf. Virg. *Æn.* viii. 44, "Triginta capitum fœtus enixa jacebit."

73. **positas inclusa per æquora moles.** This alludes to the Portus Augusti constructed in A.D. 42 by the Emperor Claudius. The old Roman port was at Ostia, at the mouth of the Tiber, but this had gradually got choked up by the alluvial deposits of sand, until Rome was practically without a port into which the corn-ships from Africa might be received. Claudius therefore dug a deep basin a little to the north of Ostia, which he connected with the Tiber by a canal. To protect this basin he threw out two arms on the right and left, and constructed a breakwater between, with a lighthouse upon it. Conf. Suet. *Claud.* cap. 20.

74. **Tyrrhenamque Pharon.** On the little island of Pharos, opposite Alexandria, a lighthouse was constructed which gave its name to lighthouses in general.

porrectaque brachia rursum, arms stretched backwards; *i.e.* after running out to sea they curved inwards again towards the breakwater.

a a. Brachia porrecta rursum.
b. Breakwater and lighthouse.
c. Inner basin of Trajan.
d. Canal.

76. **non sic**, not so much; *i.e.* the artificial harbour is more admirable than any natural one.

78. **interiora . . . stagna.** This refers to an inner basin constructed by Trajan, which was surrounded by quays and magazines for storing the corn when brought into port.

Baianæ . . . cymbæ, a pleasure-boat of Baiæ. On the luxurious excursions made on the water by pleasure-seekers at Baiæ, see Becker, *Gallus*, p. 96.

79. **vertice raso.** Sailors, in terror of shipwreck, often vowed to dedicate their hair to some god on their safe return.

81. **linguis animisque faventes.** *Favete linguis* (Grk. εὐφημεῖτε) was a ritual injunction to silence at a religious observance, in order to prevent the possibility of any ill-omened word being spoken. Conf. Hor. *Od.* iii. 1, 1. Mr. Macleane very appositely quotes Soph. *Œd. Col.* 131, "ἀφώνως, ἀλόγως, τὸ τᾶς εὐφήμου στόμα φροντίδος ἱέντες." Conf. Cic. *de Div.* i. 102, "rebus divinis quæ publice fierent et faverent linguis imperabatur."

82. **serta delubris**, garlands for the shrines. Conf. Virg. *Æn.* ii. 248.

farra imponite cultris scatter the meal on the knives. "Imponite" goes with "farra" by a slight zeugma: *inspargite* would be more appropriate. The fire, the victim's head, and the sacrificial knives, were sprinkled with the salt cake. Conf. Luc. i. 610, "molas inducere cultro."

83. **molles . . . focos**, soft, because made of turf. Conf. also "glebam viventem."

84. **quod praestat**, which is the most important, viz. the sacrifice at the public shrine. He then goes home and offers to the Lares.

86. **simulacra nitentia cera.** Apparently the images of the Lares received now and then a varnish of wax to make them bright.

87. **nostrum . . . Jovem**, our household Jupiter. Each household, besides having its own peculiar Lares and Penates, was also under the special protection of one of the greater gods, such as Jupiter or Minerva or Juno.

89. **longos erexit janua ramos.** Conf. *Sat.* x. 65, "pone domi lauros." This was a common sign of festivity and rejoicing.

90. **operatur**, offers sacrifice, and so keeps holiday. Conf. Virg. *Georg.* i. 339, "lætis operatus in herbis;" and *Æn.* iii. 136, "operata juventus." Conf. the use of ῥέζειν in Greek.

matutinis . . . lucernis. On festive occasions lamps wreathed with flowers and leaves were hung up on the door-posts and round the *vestibulum*. "Matutinis" implies that they were all got ready in the morning, though the illumination was naturally not to be till evening. Seneca, *Epist.* 96, says, "accendere lucernas prohibemus quoniam nec lumine Dii egent, et ne homines quidem delectantur fuligine."

91. **nec suspecta tibi sint hæc,** *i.e.* as though these manifestations of joy were the tricks of a legacy-hunter. See on *Sat.* iii. 129, v. 98, x. 202.

93. **tres habet heredes.** Conf. *Sat.* v. 138, "nullus tibi parvulus aula luserit Æneas." Catullus would therefore have the "jus trium liberorum."

libet exspectare, I should like to see.

95. **coturnix.** Quails were thought little of because they were believed to eat poisonous seeds, and were also subject to epilepsy.

96. **cadet.** Conf. Hor. *Od.* iii. 18, 5, "si tener pleno cadit hædus anno."

sentire calorem, to have symptoms of fever.

97. **cœpit**—a slight anacolouthon for *cœperunt* after "orbi."

Gallitta. Prof. Mayor points out that this is a pet name from Galla.

98. **legitime,** in due form.

tabellis, waxen tablets, which were hung either in the porch of the temple or on the walls, or on the images of the gods themselves. Conf. "genua incerare Deorum," *Sat.* x. 55.

99. **porticus,** the porch of the temple—not, I think, of Gallitta or Paccius, as Prof. Mayor says.

promittant. Another reading is *promittunt*, but as the whole case is hypothetical, the subjunctive is better.

hecatomben—here strictly a hundred bullocks (ἑκατὸν βοῦς). It is often used of other animals as well.

100. **quatenus,** since. Conf. Hor. *Sat.* i. 1, 64, "libenter quatenus id facit."

non sunt nec venales . . . nec, etc. The double negative is not very usual in Latin, as it is in Greek; but conf. Livy, i. 26, "non tulit populus nec patris lacrimas nec ipsius parem in omni periculo animum."

102. **nec . . . talis bellua concipitur.** A simpler construction would have been "nec concepti," without unnecessarily changing the subject into the singular. These *captatores* would

have some of them thought it worth while to offer a hecatomb of elephants if they could have been procured.

furva gente, *i.e.* the Indians. Conf. *Sat.* xi. 125, "et Mauro obscurior Indus."

petita agrees with "bellua."

103. **arboribus Rutulis.** The emperor's herd of elephants was kept in Latium, near the site of the ancient Lavinium.

104. **Cæsaris armentum**, in apposition to "bellua," as if "elephanti" had been retained as the plural. To keep elephants was one of the imperial privileges, and it was only with the emperor's consent that an elephant could be produced in the arena. The first private individual who had an elephant was Aurelian, afterwards himself emperor, who received a present of one from the King of Persia. Conf. "nulli servire paratum."

105. **siquidem**, like εἴπερ, means "if, as is the case," and so almost "since."

Tyrio . . . Hannibali. Carthage being a colony from the mother-city Tyre, Hannibal is called Tyrian. Conf. *Sat.* x. 158, "cum Gætula ducem portaret bellua luscum." Hannibal conveyed a number of elephants across the Alps, and used them in several battles.

106. **nostris ducibus.** The Romans employed elephants in their wars against Philip and Antiochus. Conf. Livy, xxxv. 36.

regique Molosso. Pyrrhus was the first to bring elephants into Italy. The Molossi were a people in Epirus, over which Pyrrhus was king.

107. **horum majores**, the ancestors of Cæsar's elephants.

108. **euntem in prœlia turrim.** A wooden tower was fixed on the back of the elephant, in which were placed sometimes as many as fifteen men armed with javelins.

109. **nulla igitur mora.** This goes back to line 100.

per Novium, as far as Novius is concerned. Novius and Hister Pacuvius are *captatores*.

Nulla mora quin = "haud dubitant quin."

110. **illud ebur**, the elephants aforesaid, or the elephants in question.

112. **tantis . . . Deis**—ironically, "such mighty gods," *i.e.* as the Lares of so rich a lady.

captatoribus horum. They are said to be the *captatores* of the Lares to whom they are willing to offer such costly victims.

113. **alter**, Pacuvius.

mactare, from root *mag*, means first to magnify or augment, then to honour by an offering, and lastly to sacrifice a victim. Similarly the idea of slaying is not contained in the root-meaning of *θύω*.

vovebit—he will devote to the lower gods for the health of Gallitta. Conf. *Sat.* viii. 257.

116. **imponet vittas**, in preparation for the sacrifice. So *Æn.* ii. 136. Sinon says, "mihi sacra parari et salsæ fruges, et circum tempora vittæ."

si qua est nubilis illi Iphigenia domi—if he has any marriageable daughter at home. Conf. *Sat.* v. 138, "nullus tibi parvulus aula luserit Æneas."

118. **tragicæ furtiva . . . cervæ.** Agamemnon being weather-bound at Aulis was told by Calchas the prophet that he had offended Artemis, and that the wind would only be favourable for the expedition if he offered up his daughter Iphigenia. All prepartions were made for the sacrifice when Artemis snatched away the maiden (*ἐξέκλεψεν*; conf. "furtiva") and substituted for her a fawn. The usual story, however, is that she was actually sacrificed. Conf. Virg. *Æn.* ii. 116, "sanguine placastis ventos et virgine cæsa." "Furtiva piacula" therefore is the expiatory offering of the fawn brought about by the "theft" of the goddess. "Tragicæ" = famous in tragedy. Conf. "fabulosus Hydaspes," Hor. *Od.* i. 22, 8. Pacuvius will sacrifice his daughter with no expectation of her being miraculously preserved.

119. **laudo meum civem.** Conf. *Sat.* iv. 18.

120. **mille rates** = *χιλιόναυς στρατός*, Eur. *Or.* 382. The Greeks were usually said to have had 1000 ships, though Homer gives the number at 1186.

si Libitinam evaserit. Conf. Hor. *Od.* iii. 30, 6, "non omnis moriar, multaque pars mei vitabit Libitinam." Conf. the name for undertakers, "libinitarii."

121. **delebit tabulas**, the will had a "prima" and "secunda" *cera*. See note on *Sat.* i. 57, and iv. 19. This means that he will erase his former will, in which probably his "sui heredes" were mentioned, and will give all to Pacuvius in gratitude for the efficacy of his vows.

nassa, a net; the *orbus* is compared to a fish caught in the net of the *captator*.

122. **meritum**, *i.e.* of having made so many vows for his recovery.

omnia soli . . Pacuvio breviter dabit, *i.e.* will make

Pacuvius the *heres ex asse*, which would require a very short will. Conf. the expression "exiguis tabulis," and see note on *Sat.* i. 57.

124. **victis rivalibus.** Notice the derivation of the word *rivalis* from *rivus*—those who have the same brook in common.

125. **operæ pretium.** Conf. *Sat.* xiv. 281, "grande operæ pretium est," "how much worth while would be the murder of his Mycenian maiden!" *i.e.* of his daughter, described above as his Iphigenia.

126. **vivat . . . Nestora totum.** For similar semi-cognate accusatives conf. "hominem sonare," "Cyclopa moveri," "pastorem saltare." On "Nestor" conf. *Sat.* x. 238.

127. **quantum rapuit Nero.** The rapacity of Nero in despoiling both the nobles at Rome and the provincials abroad was notorious.

SATIRE XIII.

1. **exemplo . . malo,** ablative of manner.

2. **auctori,** the doer of the deed. Conf. Sall. *Jug.* 1, "suam culpam auctores ad negotia transferunt."

se judice nemo nocens absolvitur. Notice the abl. abs., although it refers to the same subject as the finite verb. Prof. Mayor cites Ovid. *Amor.* ii. 12, 13, "me duce ad hunc voti finem, me milite veni." "Se judice" = by his own conscience.

4. **fallaci Prætoris . . urna.** The prætor was the presiding law magistrate. There were two means by which he could act corruptly—(1) in the selection of the *judices*, which was managed by drawing a certain number of names out of an urn, he might contrive to take those favourable to an acquittal—Cic. *pro Mil.*, § 21, "neque vero, quod nonnulli dictitant secrevit in judicibus legendis amicos meos;" or (2) in counting the votes of the *judices* when placed in the urn. Each *judex* was provided with three tablets—marked A (absolvo), C (condemno), and N L (non liquet). One of these two means is referred to here.

vicerit. Conf. *Sat.* iv. 136, and the use of νικάω in Greek.

5. **Calvine.** Martial mentions a Calvinus as a mediocre writer, but Juvenal's Calvinus is probably a fictitious character.

6. **sed nec** = ἀλλ' οὐδέ, nor on the other hand. The grounds of consolation are four—(1) conscience will condemn if nothing else; (2) common opinion will condemn; (3) Calvinus is not ruined; (4) and only suffers what many have endured before.

10. **e medio fortunæ ductus acervo**, taken from the middle of fortune's heap, *i.e.* taken at random, not selected from the outside.

12. **vulnere major.** Conf. "privatis majora focis," *Sat.* iv. 66.

13. **quamvis levium**, however light.

14. **spumantibus ardens visceribus.** Conf. *Sat.* i. 37, "jecur ardeat ira."

17. **Fonteio Consule natus.** These words conclusively fix the date of this Satire; they possibly also fix the date of Juvenal's birth. Where the name of one consul is given to fix a year it is always the name of the senior consul. Now there was a Fonteius Capito consul in 59 A.D., but he was the junior consul; in 67 A.D. another Fonteius Capito (Tac. *Hist.* i. 7) was senior consul. This therefore must be the year intended by Juvenal, and accordingly the date of the Satire is 127 A.D., *i.e.* the tenth year of Hadrian's reign. But there is a further question as to the subject of "hæc stupet." This is generally taken to be Calvinus, who, Juvenal says, is too old to be surprised at such everyday things. But I am inclined to agree with Friedlander's view, who takes this to refer to Juvenal himself, who speaks of himself in the third person. "Hæc" would then mean not "this dishonesty," but this "excessive anger." I think there are three reasons which favour this view—(1) "stupet" is more naturally used of Juvenal's amused surprise at his friend's impatience than of his friend's feeling itself; (2) Calvinus both before and again in lines 18 and 33 is addressed in the second person; and (3) while it is perfectly natural for Juvenal to mention the exact date of his own birth in such a connection, it is somewhat unlikely that he would mention that of a mere acquaintance.

19. **magna quidem, sacris quæ dat præcepta**, great indeed are the precepts which, etc. "Præcepta" is attracted into the relative clause.

sacris libellis. Conf. Milton's *Divine Philosophy.*

20. **victrix fortunæ sapientia**, philosophy which conquers fortune. A concrete instance of this is Democritus in *Sat.* x. 25, "cum Fortunæ ipsa minaci Mandaret laqueum." The sense is —Philosophy teaches men to bear reverses of fortune, and so ought actual experience of life.

22. **jactare jugum** = *detrectare jugum*, to toss off.

25. **pyxide**, a little box in which poison was kept.

27. **Thebarum portæ**, not Thebes in Egypt, which had 100 gates, but Thebes in Bœotia, which had seven. In Æschylus's

play, *Septem contra Thebas*, one warrior is posted against each gate.

27. **divitis ostia Nili.** Strabo names seven, and Virgil, *Æn.* vi. 801, speaks of "septemgeminus Nilus."

28. **nona ætas agitur.** The Tuscan seers divided the course of the world into eight ages, together making up the Annus Magnus. Juvenal here means that such is the present degeneracy of human nature, that they must have passed those eight ages and got into something worse, which he accordingly calls "nona ætas."

ferri temporibus. Ovid, *Met.* i. 89 *seq.*, gives four ages taken from the metals, "aurea, argentea, aenea," and line 127, "de duro est ultima ferro." Juvenal's age is so bad that there is no metal base enough in nature to represent it.

31. **ciemus**, summon to our aid.

32. **quanto Fœsidium laudat vocalis agentem sportula.** It was a very common practice for rich *causidici* to employ the clients to whom they gave the *sportula* to be present in court, while they were pleading, and applaud them vociferously. Hence the *sportula*, which found the clients their voices, is called "vocalis." Pliny says, "in media basilica sportulæ dantur palam ut in triclinio; hoc pretio subsellia implentur, hoc infiniti clamores commoventur." Conf. Hor. *Ep.* i. 19, 37, and Mart. vi. 48.

33. **bulla dignissime.** On the *bulla*, or thin plate of gold worn by noble Roman boys, see note on *Sat.* v. 164.

37. **rubenti**, *i.e.* with the blood of victims.

38. **priusquam sumeret agrestem posito diademate falcem**, *i.e.* in the golden age when Saturn was king. Saturn was expelled from Olympus by Jupiter, and fled to Latium, where he taught the people the art of agriculture: he is here represented with a sickle in his hand. Conf. Virg. *Æn.* viii. 319 *seq.*

41. **Idæis Jupiter antris**—a reference to the well-known story of Jupiter's nurture on Mount Ida in Crete.

43. **puer Iliacus**, Ganymede. Conf. *Sat.* v. 59.

Herculis uxor. Hebe was the cup-bearer of the gods before she was married to Hercules.

44. **ad cyathos.** The slaves of the imperial family were usually described shortly as *a cubiculo, a libellis, ab epistolis, ad cyathos*, signifying chamberlain, secretary, cup-bearer, etc.

et jam siccato nectare. The "et" here carries on the

negation. "Siccato nectare," having quaffed the nectar. The words "tergens brachia" are probably a reminiscence of Homer's words, *Il.* xviii. 414, "καὶ ἄμφω χεῖρ' ἀπομόργνυ."

47. **talis, ut est hodie.** In Juvenal's time deities—all sorts of deities, especially from Egypt and the East—had been introduced, to say nothing of the frequent apotheosis of the emperor.

48. **Atlanta.** Conf. Virg. *Æn.* iv. 481.

49. **aliquis,** any god.

profundi, of the sea, though some have thought that "triste imperium" must refer to the lower regions.

50. **Sicula cum conjuge,** Proserpine.

51. **rota,** the wheel of Ixion.

Furiæ, the Greek Ἐρίνυες. See note on *Sat.* vii. 68.

saxum, a reference to the punishment of Sisyphus.

vulturis atri pœna—*genitivus definitivus.* Tityus is here alluded to. Conf. Hor. *Od.* iii. 4, 77, "incontinentis nec Tityi jecur reliquit ales."

54. **credebant hoc grande nefas.** Conf. the instance given by Tacitus of a complaint made by Domitius Corbulo that L. Sulla had not given way to him at the gladiatorial games, *Ann.* iii. 31. He adds, "memorabantur exempla majorum qui juventutis irreverentiam gravibus decretis notavissent."

56. **puer,** *i.e.* one who has not yet taken the *toga virilis.*

57. **fraga et . . . glandis acervos,** the food of primitive ages. Notice that "glandis" is used as a noun of multitude.

58. **præcedere quatuor annis.** The *puer* generally took the *toga virilis* at about sixteen, and the first beard was shaved off at about twenty or twenty-one, at which time he might be called "barbatus."

61. **cum tota ærugine,** with all its rust, *i.e.* coin.

62. **prodigiosa,** amounting to a portent.

Tuscis digna libellis. It was from the Etruscans that the Romans derived much of their ritual, especially in relation to portents, omens, and prodigies. Cicero speaks of the "Etruscorum libri," in which all sorts of portents were recorded.

63. **coronata.** Conf. *Sat.* xii. 116.

lustrari, to be purged away. Portents were usually signs of impending evil. So below, line 67, Juvenal says that when he sees an honest man, he is "sollicitus," just as if it had rained stones, etc.

64. **bimembri . . . puero**, a portent mentioned by Livy, xxvii. 11, "cum elephanti corpore puerum natum."

65. **sub aratro piscibus inventis.** Conf. Livy, xlii. 2.

70. **lactis vortice.** This portent is related by Livy, xxxiv. 45.

71. **fraude sacrilega**; so in line 15 he speaks of "sacrum depositum."

72. **bis centum**, *i.e. sestertia.*

73. **arcana**, entrusted in private, *i.e.* without any witnesses.

74. **angulus arcæ.** The meaning is, that the chest cannot hold the sum though every corner is filled up.

75. **superos contemnere testes.** Conf. *Sat.* iii. 126.

78. **Tarpeia fulmina**, the thunderbolts of Tarpeian Jove. Conf. *Sat.* xii. 6, where see note.

79. **frameam.** Tacitus, *Germ.* 6, says that this is a German word for "hasta."

Cirrhæi . . . vatis, Apollo. Conf. note on *Sat.* vii. 64.

80. **venatricis . . . puellæ**, Diana the huntress.

82. **Herculeos arcus**—the bow and arrows of Hercules, stained with the blood of the hydra, without which Troy could not be taken.

84. **flebile**—used in a quasi-proleptic sense.

85. **Pharlo . . . aceto**; so Martial, xiii. 122, has "Niliaci aceti."

86. **sunt in Fortunæ qui casibus omnia ponunt**, viz. the Epicureans, who believed that there were gods, but that they took no part in the administration of the world.

87. **nullo . . . rectore** is ablative absolute.

89. **quæcunque** is generally used with a verb; but see *Sat.* x. 345.

tangunt. Conf. Virg. *Æn.* xii. 201, and *Sat.* xiv. 219.

90. **alius**, another class of men.

metuens, who *does* fear, in opposition to the first class, who do not.

91. **et pejerat**, and yet perjures himself.

93. **Isis.** The worship of the Egyptian goddess Isis was a favourite one at Rome. Conf. *Sat.* xii. 28.

sistro (σείω), a kind of rattle used in the worship of Isis.

95. **dimidium crus**, amputation of a leg.

96. **sunt tanti**, are worth incurring. Mr. Macleane quotes Cic. in *Cat.* ii. 7, "est mihi tanti, Quirites, hujus invidiæ falsæ tempestatem subire;" also Mart. i. 12, "sunt ipsa pericula tanti.

locupletem . . podagram, the rich man's gout.

97. **nec** = *οὐδέ*.

Ladas was a celebrated runner and victor at the Olympian Games. He was an Argive by birth, and had a statue in the temple of Apollo at Argos. His swiftness was proverbial among the Romans. Conf. *Catull.* 59, 3, and Mart. x. 100, "Habeas licebit alterum pedem Ladæ, Inepte, frustra crure ligneo curres."

si non eget Anticyra, if he is not mad. Anticyra was a town in Phocis, on the Corinthian Gulf. It was famous for the hellebore which grew there, and which was reputed to be a cure for madness. Conf. Hor. *Ars Poet.* 300, "tribus Anticyris caput insanabile;" and *Sat.* ii. 3, 166, "naviget Anticyram."

98. **Archigene**, a doctor who administered hellebore. Notice the length of the final *e;* it is really the Greek dative (*Ἀρχιγένῃ*).

esuriens—with "ramus" by hypallage.

99. **Pisææ**. Pisa was a town in Elis, close to Olympia.

100. **ut**, although.

lenta ira Deorum. Conf. Hor. *Od.* iii. 2, 32, "pede pœna claudo."

103. **his**, crimes like this.

104. **diverso . . . fato**, with different consequences.

105. **tulit**—gnomic aorist.

108. **præcedit**, to show his readiness.

immo, nay, even.

109. **superest**, comes to the support of; see line 237.

110. **mimum agit**, etc., "acts a part (in a mime) like that of the runaway rascal in the witty Catullus." On Catullus see note to *Sat.* viii. 186. The runaway slave in question probably drags his master to the altar to hear his oath that he was free-born.

112. **Stentora**, a Greek herald in Homer, *Il.* v. 785, who could shout as loudly as fifty men.

113. **Gradivus Homericus**, *Il.* v. 859. Ares when he was wounded by Diomedes shouted as loudly as nine or ten thousand men.

114. **nec** = *οὐδέ*.

cum mittere vocem debueris, though you ought to have said something.

115. **vel marmoreus vel aeneus**, marble as you are or brazen, *i.e.* his silence shows him to be a mere statue after all. Most MSS. have "debueras," which Mr. Macleane follows, making it a conditional sentence, "since you ought to have," etc., "even if you had been," etc., quoting "me truncus illapsus cerebro sustulerat nisi," but the "quum" makes this construction impossible here. The vivid indicative put for the subjunctive can only be in the principal clause.

aut, or if not.

116. **carbone**, censer.

charta. Martial warns his book that it may become "turis piperisve cucullus," iii. 2. Conf. also Hor. *Ep.* ii. 1, 269, "Deferar in vicum vendentem tus et odores Et piper et quidquid chartis amicitur ineptis."

119. **statuamque Vagelli.** Vagellius is called in *Sat.* xvi. 23 a "declamator mulino corde." Like Æmilius, mentioned *Sat.* vii. 124, he probably had a statue of himself in his *vestibulum.*

121. **qui nec Cynicos, nec Stoica dogmata legit**, one who is no philosopher, and who only gives common-sense consolation. The Cynics were founded by Antisthenes, but were most typically represented by Diogenes. They withdrew themselves from all public affairs as unworthy of the attention of the wise man. They owed their name to their dog-like, snarling, railing philosophy. The Stoics, a much more famous school, arose out of that of the Cynics, and were founded by Zeno. Their principle was that virtue is the only good, and that all other things—pain, pleasure, honour, and riches—are indifferent to the wise man. The Stoic philosophy was much affected by eminent lawyers at Rome.

122. **A Cynicis tunica distantia.** To a layman like Juvenal the difference between Stoics and Cynics seemed to be the merely external one of dress. The Cynics discarded the tunic and wore only a kind of double cloak, which was used both for raiment and bed-covering. Conf. Hor. *Ep.* i. 17, 25, "quem duplici panno patientia velat."

123. **suspicit**, looks with respect to.

exigui lætum plantaribus horti. Epicurus was excessively frugal, and lived almost entirely off the product of his garden. Conf. *Sat.* xiv. 319.

125. **vel discipulo**, even to an apprentice. So small was the

loss of Calvinus that very ordinary consolation will meet the case.

129. **claudenda est janua.** When a death took place at Rome the house was shut up till after the funeral.

131. **funera,** a death.

132. **in hoc casu,** *i.e.* when money is lost.

vestem diducere summam, merely to rend the top of the dress, *i.e.* instead of really tearing it from top to bottom, as would be done in real grief.

135. **fora,** tribunals.

136. **deciens lectis . . . tabellis,** when their own acknowledgments have been read over and over again. "Tabellis" are the tablets on which the debtor gives his I.O.U.

diversa parte. Prof. Mayor well translates "on the other side," *i.e.* by the creditor's advocate; and compares *Sat.* vii. 156, "diversa parte sagittæ."

137. **vana supervacui dicunt chirographa ligni,** they (*i.e.* the debtors) assert the bond contained in the document to be void and worthless—*i.e.* deny their own notes of hand, and assert them to be forgeries. "Supervacui" is by hypallage; "ligni" is the same as "tabellis"—wooden tablets, usually called "pugillares."

138. **littera,** handwriting.

princeps sardonychum, best of sardonyxes. Conf. *Sat.* i. 57, "gemma fecerat uda."

140. **delicias.** Conf. *Sat.* iv. 4.

141. **gallinæ filius albæ,** the proverb explains itself.

145. **sulfure atque dolo**—hendiadys.

146. **janua.** The fact that the door was on fire first was a pretty conclusive proof that the fire was not accidental.

148. **adorandæ robiginis**—gen. of quality.

149. **antiquo . . . rege**—some king like Crœsus or Amasis, who made offerings to the Delphian temple.

150. **hæc,** these costly things.

152. **bracteolam,** a thin leaf of gold.

153. **an dubitet, solitus totum conflare Tonantem?** This line creates considerable difficulty. Certainly a man who was accustomed to melt down a whole image of Jupiter cannot be called "minor sacrilegus." Mr. Munro suggests the reading "solitumst" with the interrogation after "dubitet."

155. **deducendum,** one who deserves to be thrown.

156. **innoxia simia.** On the punishment of parricides see note on *Sat.* viii. 214.

157. **quota.** See note on *Sat.* iii. 61.

custos Gallicus urbis. C. Rutilius Gallicus was *præfectus urbis* in the reign of Domitian. As such he would possess some criminal jurisdiction, and was a kind of prefect of police. In *Sat.* iv. 77 he is called "villicus urbis." Juvenal, according to his custom, takes a well-known præfect of former days to represent the class.

160. **una domus,** viz. that of Gallicus.

paucos consume dies, spend a few days there.

162. **tumidum guttur,** goître. In certain climates huge wens grow under the throat looking almost like the dewlap of a cow.

163. **in Meroe,** an island in the Nile. The peculiarity here mentioned Juvenal may have seen himself during his exile in Egypt. Conf. *Sat.* xv.

164. **cærula . . . Germani lumina.** Tacitus, *Germ.* 4, speaks of their "cærulei oculi."

165. **madido torquentem cornua cirro,** "which twists its tufts of greasy curls." "Torquentem" agrees with "cæsariem." The Germans wore their hair fastened back into a twisted knot on the top of the head, which had the appearance of a horn. It was also dyed a reddish colour by means of a kind of soap; hence the epithet "madido." "Madido cirro" may be abl. of material.

167. **Thracum volucres**—cranes, of which large numbers were found near the river Strymon. Conf. Virg. *Georg.* i. 120.

168. **Pygmæus.** The Pygmies were a fabulous race living in Thrace, according to some traditions. Homer, *Il.* iii. 3, *seq.*, refers to their combats with the cranes.

169. **curvis unguibus.** Cranes have no talons, but Juvenal is never very exact about such things.

175. **crede,** imagine.

176. **nostro . . . arbitrio,** according to our will.

181. **nempe,** yes—but. "Nempe" always affirms some previous statement, but here with a tone of objection.

indocti, sc. *dicunt.*

183. **adeo,** so true is it that.

184. **Chrysippus** (born 283 B.C.), a pupil of Zeno, on whose death in 260 B.C. he became chief of the Stoics.

Thaletis, 636-596 B.C., one of the Seven Wise Men of Greece,

and a native of Miletus. He is mentioned here merely as an example of a philosopher, in contrast to the "indocti."

185. **senex vicinus Hymetto**—Socrates of Athens, which was near to Hymettus, famous for its honey; hence "dulci." Socrates was seventy at the time of his death, 399 B.C.

186. **qui partem acceptæ**, etc. This only means that Socrates was so free from all thoughts of revenge that he would have been unwilling to harm his accuser.

187. **accusatori** — Anytus or Melitus. See Plato, *Apol. Socr. passim.*

189. **minuti**, petty.

191. **collige**, infer. Conf. the use of *συμβιβάζω*.

193. **diri conscia facti mens.** Seneca says, "prima illa et maxima peccantium pœna est, peccâsse."

194. **surdo verbere**, unheard lash. Conf. the use of "cæcus," which means unseen as well as blind. Conf. *Sat.* vii. 71.

196. **illis**, than those punishments.

197. **Cædicius** — perhaps, as the Scholiast says, a cruel judge of Nero's reign.

Rhadamanthus. Minos, Æacus, and Rhadamanthus were the judges in the lower world.

199. **Spartano cuidam.** Herodotus tells the story, vi. 86. A Milesian deposited some money with Glaucus, a Spartan, who afterwards, when the sons of the former redemanded the money, professed to have forgotten the matter, and consulted the oracle as to whether he should swear that he had never received the money. On the oracle denouncing those who violated their oaths, Glaucus in fear gave back the money, but his house soon became extinct.

200. **quod dubitaret**—"*τὸ πειρηθῆναι τοῦ θεοῦ καὶ τὸ ποιῆσαι ἴσον δύνασθαι.*"

207. **quamvis longa deductis gente**, derived from his race, however far back, *i.e.* even distant relations.

210. **facti crimen habet**, incurs the guilt of crime committed.

cedo, an old imperative—"give," or, as here, "tell me;" "what if he has executed his design?"

211. **nec** = *οὐδὲ*.

213. **difficili crescente cibo.** Conf. Ovid, *Her.* xv. 122, "crescit et invito lentus in ore cibus."

sed vina, nay too, etc.

214. **Albani.** See note on *Sat.* v. 33.

216. **acri . . . Falerno,** sharp Falernian. See on *Sat.* iv. 138. The Falernian was a strong wine, requiring to be kept some time and then mixed with honey.

221. **sacra,** almost "supernatural," and so well coupled with "major humana."

224. **exanimes,** half dead with fear.

225. **non quasi fortuitus.** "Quasi" goes with the whole clause, not with "fortuitus" alone.

226. **judicet,** with purpose of judgment, = *judex cadat.* Another reading is "vindicet."

228. **hoc . . . sereno.** "Serenum" is used as a noun in *Sat.* vii. 179.

229. **lateris . . . dolorem,** pleurisy.

232. **sacello.** Conf. *Sat.* v. 340.

233. **cristam promittere galli.** Cocks were offered to Æsculapius and also to the Lares. Conf. Plato, *Phæd.* 118 A. See *Sat.* xii. 94.

234. **nocentibus ægris,** to the guilty when sick.

236. **malorum** had better be taken as masculine.

237. **superest constantia,** effrontery comes to their support. Conf. line 77, "ficti constantia vultus;" and 109, "malæ superest audacia causæ."

239. **natura,** because habit becomes a second nature. Conf. Hor. *Ep.* i. 10, 24, "Naturam expellas furca, tamen usque recurret."

242. **attrita de fronte,** from his hardened forehead.

244. **noster perfidus,** *i.e.* the man who had stolen Calvinus's deposit.

dabit in laqueum vestigia, will yield his footsteps to the snare, *i.e.* will be caught.

245. **carceris uncum.** Conf. on *Sat.* x. 66.

246. **maris Ægæi rupem.** Conf. *Sat.* i. 62, "aliquid brevibus Gyaris et carcere dignum."

frequentes, crowded with.

249. **Tiresian**—put here for blind. He was the blind prophet who foretold the fate of Œdipus.

SATIRE XIV.

3. **tradunt,** pass on, *i.e.* from one generation to another.

4. **alea.** Conf. *Sat.* i. 76, and xi. 176.

5. **bullatus.** See note on *Sat.* v. 164.

eadem . . . arma, *i.e.* the dice. See note on *Sat.* xi. 132, and conf. the same metaphor in *Sat.* i. 79, "Prœlia quanta illic dispensatore videbis Armigero?"

6. **melius,** *i.e.* than the youthful gambler.

7. **tubera terræ,** truffles. See *Sat.* v. 116.

8. **boletum.** See *id.* 147.

eodem jure, the same sauce as the mushrooms.

9. **mergere**—not "to swallow," as it is sometimes taken, but "to souse."

ficedulas, beccaficos, so called because they were fond of figs. Conf. Mart. xiii. 49, "Cum me ficus alat, cum pascar dulcibus uvis, Cur potius nomen non dedit uva mihi?" It was the only bird which was eaten entire.

10. **cana . . . gula,** a hoary glutton; abstract for concrete.

12. **barbatos . . . magistros,** bearded philosophers. So Persius, iv. 1, says of Socrates, "barbatum hoc crede magistrum dicere." "Barbatus" is used, *Sat.* iv. 103, as a sign of antiquity, "barbato imponere regi;" in *Sat.* xiii. 56, merely for a youth with his first beard. So Cicero speaks of Catiline and his companion as "barbatuli homines."

15. **modicis erroribus æquos,** dispassionate towards venial faults.

16. **nostra materia,** the same material as our own. Roman philosophers had more enlightened views on the question of slavery than the Greeks, but for all that in practice Roman masters were harsher than Greek.

19. **nullam Sirena flagellis comparat,** thinks no Siren's song as sweet as the sound of the lash.

20. **Antiphates trepidi Laris,** the Antiphates of his trembling household. Antiphates was king of the Læstrygones, and after sinking the ship of Odysseus devoured one of his crew—Hom. *Od.* x. 80 *seq.*

Polyphemus, the Cyclops who was blinded by Odysseus.

21. **aliquis,** some slave.

22. **uritur ardenti . . . ferro.** Dishonest slaves were branded on the forehead with the letter F, standing for FUR.

23. **stridore catenæ**—referring to the gangs of slaves who worked in chains. Conf. *Sat.* xi. 80.

24. **mire afficiunt,** excessively delight.

inscripta ergastula, branded slaves; see *supra*. Conf. "inscripta lintea," *Sat.* viii. 168. On "ergastula" see note on *Sat.* viii. 180, and xi. 80. "Ergastula" is here the slaves, as "spectacula" is spectators, *Sat.* viii. 205. These branded slaves were sometimes called "literati" or "stigmatici."

carcer rusticus, the prison on the *latifundium*.

28. **respiret**, take breath.

conscia, an accomplice.

29. **ceras**, waxen tablets. Conf. *Sat.* i. 52.

32. **vitiorum exempla domestica**, vicious examples in our own family.

33. **cum**, since.

magnis . . . auctoribus, with the weight of authority.

unus et alter, one or two. Conf. Tac. *Ann.* iii. 34, "Porro ob unius aut alterius imbecillum animum."

35. **Titan**, *i.e.* Prometheus. See on *Sat.* viii. 133, and Hor. *Od.* i. 16, 13, "fertur Prometheus addere principi limo coactus particulam undique desectam."

37. **orbita**, wheel-track, and so path. So Cic. *Ep. ad Att.* ii. 21, "sic orbem rei publicæ esse conversum ut vix sonitum audire, vix ingressam orbitam videre quis posset."

38. **hujus enim vel una**, etc., for there is at any rate one powerful reason for this, viz.——

40. **imitandis turpibus**, abl. of respect.

41. **Catilinam**, mentioned also in *Sat.* viii. 230.

42. **axe**. Conf. *Sat.* viii. 116, "Gallicus axis."

43. **Brutus**, the murderer of Cæsar; always spoken of in terms of praise from his integrity and nobility of character.

Bruti . . avunculis. Cato the younger, whose sister Servilia was the mother of Brutus. He joined the Pompeian party in the civil war, and after the battle of Thapsus, 46 B.C., committed suicide at Utica. Conf. Sen. *Ep.* 97, 10, "omne tempus Clodios, non omne Catones feret."

45. **intra quæ puer est**. The reading of some MSS. is "pater" for "puer."

procul hinc, procul inde. This, with the addition of "profani," was the usual formula before a sacrifice.

46. **pernoctantis**, spending the night at another man's board. Conf. *Sat.* viii. 10 and 11.

parasiti. See note on *Sat.* i. 126.

50. **dignum Censoris . . . ira.** Conf. *Sat.* iv. 12, "caderet sub judice morum."

51. **quandoque,** at some future time. Conf. *Sat.* v. 172.

52. **morum quoque filius.** The sentence is not quite symmetrical. After "similem . . . se non corpore tantum . . . dederit" we should have expected "sed quoque morum filium." Trans. "true son of your character."

53. **omnia deterius tua per vestigia peccet,** will exaggerate every sin as he follows your footsteps. "Peccet" is present tense because it implies a life-continued course of sin.

54. **nimirum**—ironical, as in *Sat.* vii. 78.

55. **tabulas mutare.** Conf. *Sat.* xii. 121, "delebit tabulas" . . . and "atque omnia soli Pacuvio breviter dabit."

56. **unde tibi frontem,** sc. *præstabis.* Conf. *Sat.* viii. 9, "effigies quo tot bellatorum;" and Hor. *Sat.* ii. 5, 102.

frontem. The brow as the seat of authority; elsewhere of shame. *Sat.* xiii. 242.

57. **senex,** old man though you are.

58. **ventosa cucurbita,** a cupping-glass, so called from its gourd-like shape and the principle on which it acts. The cupping-glass is exhausted of air, when the pressure of the external air makes it adhere tightly to the skin, and the blood is attracted up into the vacuum. The action of the draught of air from outside is described by "ventosa." The French for cupping-glass is "ventoise." Cupping was considered a remedy for madness because it diminished the flow of blood to the brain; hence "vacuum cerebro."

quærat, is in need of, = *requirat.*

59. **cessabit,** will have a moment's leisure.

60. **pavimentum,** of marble mosaic. See note on *Sat.* xi. 168, "Lacedæmonium orbem."

columnas, of the peristyle or the *porticus.*

62. **leve argentum,** smooth silver plate, called also *purum.*

vasa aspera, embossed vessels, called also *cælata;* see on *Sat.* i. 65; also described as *toreumata,* from τορευτική, the art of working in relief.

66. **porticus.** See note on *Sat.* vii. 178.

74. **ciconia.** Conf. Virg. *Georg.* ii. 320, "Candida venit avis longis invisa colubris."

77. **crucibusque relictis.** Crucifixion was the usual punishment for slaves and common criminals. The bodies were left

for days upon the cross, and were no doubt often eaten by birds of prey. Conf. Hor. *Ep.* I. 16, 48, "non pasces in cruce corvos."

79. **magni**, when full grown.

80. **arbore.** As a fact vultures do not build their nests in trees but in the crevices of rocks. Juvenal, however, is seldom accurate in these matters.

81. **famulæ Jovis**, eagles. Conf. Hor. *Od.* iv. 4, 1, "Qualem ministrum fulminis alitem," etc.

generosæ . . . aves mean "other birds of prey."

83. **inde**, *i.e.* from the nest.

85. **quam primum prædam.** Notice the antecedent attracted into the relative clause.

86. **ædificator**, fond of building; used in a bad sense. Conf. *Sat.* i. 82, "quis totidem erexit villas;" and Hor. *Od.* ii. 18, 19, "sepulchri immemor struis domos, marisque Baiis obstrepentis urges summovere litora."

87. **Caietæ**, on the Latian coast, not far from Formiæ, where Cicero had a villa. It was said to have derived its name from the nurse of Æneas, who died there. See Virg. *Æn.* vii. 2.

Tiburis. See *Sat.* iii. 173. Its modern name is Tivoli; it was at the north-eastern corner of Latium on the Anio.

88. **Prænestinis in montibus**, a little to the S.E. of Tibur. Horace calls it "frigidum Præneste." See also *Sat.* iii. 173.

89. **Græcis . . . marmoribus.** We have had Lacedæmonian marble mentioned in *Sat.* xi. 168. Marble was also got from Paros, Pentelicus in Attica, and Carystus in Eubœa.

longeque petitis, from Numidia (*Sat.* vii. 182), and from Synnada in Phrygia, also from Egypt.

90. **Fortunæ atque Herculis ædem.** There was a very famous temple of Fortuna at Præneste, which is no doubt referred to. The temple of Hercules was at Tibur. Conf. Mart. iv. 57, "Herculeos colles gelida vos vincite bruma, Nunc Tiburtinis cedite frigoribus;" and 62, "Tibur in Herculeum."

91. **Capitolia nostra.** The plural is also used in *Sat.* x. 65. "Nostra" implies the Roman Capitol, as opposed to the capitols in other towns.

Posides was a freedman of Claudius, who gave his name to some magnificent baths in the bay of Baiæ, and who apparently built himself a very expensive house in Rome.

92. **dum.** Notice the idiomatic use of "dum" with the

present tense, though the principal verb is in the perfect. Conf. *Sat.* i. 49.

94. **turbavit**, threw into confusion, *i.e.* spent. Conf. *Sat.* vii. 129, "sic Pedo conturbat."

96. **metuentem sabbata.** A great many Romans, especially among the lower orders, looked with great respect upon the Jewish observances. There were also a great many Roman proselytes. Conf. Hor. *Sat.* i. 9, 68, "Memini bene, sed meliore Tempore dicam: hodie tricesima sabbata: vin' tu Curtis Judæis oppedere?" Ov. *Rem. Amor.* 219, "nec te peregrina moventur sabbata;" and Pers. v. 184, "labra moves tacitus, recutitaque sabbata pallea."

97. **nil præter nubes et cæli numen adorant.** This was an idea prevalent amongst the Romans from the fact that there was no image or statue in the Jewish temple, while they raised their eyes to heaven in praying. Conf. Tac. *Hist.* v. 5, "Judæi mente sola unumque numen intelligunt . . .; igitur nulla simulacra urbibus suis, nedum templis sinunt."

98. **nec distare putant humana carne suillam.** Conf. Tac. *Hist.* v. 4, "sue abstinent merito cladis qua ipsos scabies quondam turpaverat cui id animal obnoxium;" but see Leviticus, chap. xi.

99. **præputia ponunt**, are circumcised, *i.e.* become real proselytes. Tacitus, *Hist.* v. 5, says that the season of this rite is "ut diversitate noscantur: transgressi in morem eorum (*i.e.* proselytes) idem usurpant, nec quidquam prius imbuuntur quam contemnere deos, exuere patriam," etc. Compare with this "Romanas soliti contemnere leges."

102. **arcano . . . volumine.** The Jews had no secret rites, though the heathens, not understanding their religion, thought them mysterious. Tacitus says, "Moyses quo sibi in posterum gentem firmaret novos ritus contrariosque ceteris mortalibus indidit."

103. **non monstrare vias** is in apposition to the object of "tradidit." The part of the law referred to is probably Deut. vii., where the Jews are warned against allying themselves with the nations of Canaan. Tacitus says, "misericordiam inter se, adversus alios omnes hostile odium exercent."

108. **quoque** = *etiam.*

jubentur, are actually ordered, *i.e.* by their parents.

109. **fallit enim**, etc. Conf. Hor. *Ars Poet.* 25, "decipimur specie recti."

111. **frugi.** See on *Sat.* iii. 148.

112. **tutela**—abstract for concrete. Conf. Hor. *Ep.* i. 1, 103, "rerum tutela mearum."

114. **Hesperidum serpens**—the dragon which guarded the golden apples in the garden of the Hesperides. See on *Sat.* v. 152.

Ponticus—the serpent which watched the golden fleece in Colchis, and which was lulled to sleep by the charms of Medea.

115. **acquirendi artificem.** Most MSS. have "atque verendum," which is probably a corruption; "a master in the art of making money."

116. **fabris**, dat. of advantage. They are compared to smiths, as if they forged their fortunes.

119. **ergo** is resumptive, = Well, then.

animi felices. Conf. the expressions "æger animi," "animi pendeo." It is not the same sort of gen. as "felices operum," quoted by Prof. Mayor, which is the gen. after an adjective of abounding.

122. **eidem incumbere sectæ**, to adhere to the same plan of life. Conf. *Sat.* viii. 76, "aliorum incumbere famæ."

123. **vitiorum elementa**, an alphabet of vice.

124. **sordes**, mean tricks; instances of these are in lines 126 *seq.*

126. **servorum ventres**, etc. The rations of the slaves were served out to them either for the month (menstrua), or for the day (diaria). Conf. *Sat.* vii. 120, "Afrorum epimenia;" Hor. *Sat.* i. 5, 69; and see *Sat.* x. 101, where one of the duties of the municipal "potestas" is "vasa minora frangere."

127. **sustinet.** Notice its construction with the infin., "bear to consume."

129. **minutal**, a minced compound of meat, fish, and vegetables. See Mart. xi. 31.

medio . . . Septembri. Conf. note on *Sat.* iv. 56, "letifero autumno."

130. **cenæ alterius**, the next day's supper.

131. **conchem.** See *Sat.* iii. 293, "cujus conche tumes."

æstivi . . . lacerti. The "lacertus" was a cheap and common kind of fish, often introduced in a simple meal. Conf. Mart. vii. 79, and x. 48, "secta coronabunt rutatos ova lacertos." "Æstivi," because the summer was the wrong season for it.

132. **signatam**, under lock and key, lit. sealed up.

dimidio, governed by "cum."

siluro. See *Sat.* iv. 32.

133. **sectivi . . . porri.** On the two kinds of leek see note on *Sat.* iii. 274, "sectile porrum."

numerata, he had counted every leek upon the string.

134. **aliquis de ponte.** See note on *Sat.* iv. 116, "dirusque a ponte satelles."

135. **quo divitias.** See on *Sat.* viii. 9.

136. **phrenesis,** insanity.

137. **sacculus.** See *Sat.* xi. 27.

143. **vicina seges,** one's neighbour's crop. Conf. Hor. *Sat.* ii. 6, 8, "O si angulus ille Proximus accedat."

151. **injuria,** a wrong like this.

venales . . . fecerit, has put in the market.

153. **tunicam . . . lupini,** a bean-pod. So Juvenal says, *Sat.* i. 40, "Quid enim salvis infamia nummis?" and Hor. *Sat.* i. 65, *seq.*

155. **secantem**—conditional participle, "if I reap."

156. **scilicet**—ironical: then I suppose if you can despise common opinion.

159. **culti . . . agri,** *i.e.* ploughed land as opposed to pasture.

tantum . . . solus possederis . . . quantum, etc.—*i.e.* one of the *latifundia* of Juvenal's time would be as large as the whole domain of the primitive Romans.

160. **sub Tatio**—the Sabine king who became joint king with Romulus.

161. **fractis,** sc. *Quiritibus.*

162. **Pyrrhum immanem gladiosque Molossos.** See on *Sat.* xii. 106.

163. **vix jugera bina,** a bare two acres. This was the usual amount of land given to each colonist. The veterans frequently had their arrears of pay given to them in the form of land after they were "emeriti."

165. **meritis minor,** too small for their deserts.

166. **curta fides patriæ.** Prof. Mayor translates, "a breach of faith on the part of their country."

167. **turbam casæ,** their rustic families.

169. **vernula.** See note on *Sat.* i. 26, and v. 105.

170. **altera cena,** a second supper, *i.e.* after the others had had theirs.

171. **pultibus**—*Puls* was in early times the national food of Italy. So Varro says, "de victu antiquissima puls," and Pliny, "pulte non pane vixisse longo tempore Romanos manifestum." Conf. also Mart. xiii. 8, "Imbue plebeias Clusinis pultibus ollas." It consisted of a kind of porridge made of *far*.

172. **modus hic**, *i.e.* "bina jugera."

nostro . . . horto, for the pleasure-gardens of to-day, *i.e.* such as those of Cæsar or Mæcenas or Lucullus.

173. **inde**, from this land-fever.

174. **ferro grassatur**. Conf. *Sat.* iii. 286, "ferro grassator agit rem."

178. **properantis avari**, of a man hasting to be rich. Conf. Virg. *Æn.* iii. 56, "Quid non mortalia pectora cogis, Auri sacra fames?"

180. **Marsus . . . Hernicus . . . Vestinus**—all peoples of the Sabellian stock, which was noted for its bravery and simplicity. Conf. *Sat.* iii. 158, "mensamque Sabellam."

182. **numina ruris**—such as Ceres and Liber and Priapus.

183. **quorum ope et auxilio**, etc. Conf. Virg. *Georg.* i. 7, "Liber et alma, Ceres vestro si munere tellus Chaoniam pingui glandem mutavit arista;" and Ovid. *Fast.* iv., "Prima Ceres, homine ad meliora alimenta vocato, mutavit glandes utiliore cibo."

185. **alto . . . perone**, a high rustic boot. Conf. Virg. *Æn.* vii. 690, "crudus pero;" and Pers. v. 102, "peronatus arator."

186. **qui summovet**—The antecedent is of course not "perone," but the subject of "volet."

187. **peregrina**. The best was the Tyrian; next to this ranked the Laconian and Tarentine.

188. **quæcunque est**. These are the words of the Sabellian elder who has never seen this corrupting purple.

190. **post finem autumni**. This would make the hardship of getting up in the middle of the night greater; or perhaps the winter months were those most given to study on account of the longer nights.

191. **accipe ceras**, the *pugillares* or tablets of wax.

192. **rubras majorum leges**. The first letters of the laws were written in red, and so "rubrica" sometimes stands alone for a law. Conf. Pers. v. 90, "Masuri rubrica."

193. **vitem**—the vine staff with which the centurion punished the soldiers, and so the centurionship. Conf. *Sat.* viii. 247.

libello, in a petition.

194. **buxo**, with the comb, *i.e.* of boxwood. Persius speaks, iii. 77, "de gente hircosa centurionum."

195. **Lælius** is the *imperator* to whom the petition would be presented.

196. **Maurorum.** There was a rising in Mauritania at the beginning of Hadrian's reign, 117 A.D.

Brigantum. The Brigantes occupied all the northern counties of England; their chief town was Eboracum (York). They also rebelled under Hadrian.

197. **locupletem aquilam.** This refers to the *primi-pilatus.* The first centurion of the first cohort had charge of the eagle of the legion. He was called "centurio primipili," and on attaining this position was admitted into the "ordo equester." Except in rare cases this was the highest post in the army which any one of the humble classes could hope to attain.

sexagesimus annus, *i.e.* of course of his age, not of his service. Twenty years was the usual period of military service; many, however, remained considerably longer.

199. **solvunt tibi . . . ventrem**, make your heart melt within you, as we should say. The bowels were considered the seat of fear as well as of pity. Conf. the use of σπλάγχνα in the Greek Testament.

200. **pares**, you may buy.

201. **pluris dimidio**, at more by half, *i.e.* at half as much again, or at 50 per cent profit.

mercis . . . ablegandæ Tiberim ultra, wares which must be banished beyond the Tiber. Tanning, the manufacture of sulphur matches, and other offensive trades, were carried on in the Transtiberine district. Conf. Mart. i. 42, "Transtiberinus ambulator Qui pallentia sulphurata fractis Permutat vitreis;" and vi. 93, "Non detracta cani Transtiberina cutis."

205. **illa . . sententia . . . poetæ.** What poet is referred to is not certain.

208. **repentibus**, crawling, *i.e.* too young to walk.

assæ, dry nurses. The usual reading is "poscentibus assem," on which conf. *Sat.* v. 144, "assemque rogatum."

210. **quemcunque**—used again without a verb, as in line 42, and *Sat.* xiii. 89.

212. **meliorem**, *i.e.* in avarice and wickedness.

præsto, I guarantee.

217. **cultri**, razor.

219. **Cereris tangens aram.** Conf. *Sat.* xiii. 8-9, "quæcunque altaria tangunt." Conf. Hor. *Od.* iii. 2, 26, "vetabo qui Cereris sacrum vulgavit arcanæ, sub isdem sit trabibus."

220. **elatam**, carried out to burial.

limina vestra . . . subit. It was customary for the bride to be lifted over her husband's threshold, this being probably a survival from ancient times, when wives were forcibly carried off by their husbands.

223. **brevior via conferet illi**, he will gain by a shorter method, *i.e.* by his wife's murder.

228. **avaros**—used proleptically.

229. **et qui per fraudes.** This is no doubt a spurious line: it has no construction, since the infin. cannot be governed by "dat libertatem," because this is the principal verb of the sentence.

230. **effundit habenas curriculo.** Conf. Virg. *Georg.* i. 514, "Fertur equis auriga nec audit currus habenas."

231. **quem**, *i.e.* the youth, not the chariot.

232. **metis relictis** is, of course, metaphorical.

233. **satis credit**, thinks it enough, is satisfied.

234. **adeo**, so true is it that.

235. **quum dicis juveni, stultum**, when you tell a youth that he is foolish who, etc.

237. **circumscribere**, to cheat. See on *Sat.* x. 217.

239. **Deciorum**, for the Decii, who devoted themselves to the gods below for their country, see *Sat.* viii. 254.

240. **Menœceus.** When the Seven came against Thebes, Calchas prophesied that Thebes would be saved if the last of the race of Cadmus should sacrifice himself for his city. Menœceus, the son of Creon, accepted these conditions and saved his city. This is referred to in Eurip. *Phœn.* 913 *seq.*

si Græcia vera. Conf. *Sat.* x. 174, "et quidquid Græcia mendax audet in historia." He goes on to mention somewhat satirically the wonderful story of the warriors who sprang from the dragon's teeth.

241. **quorum.** The antecedent has to be supplied from "Thebas."

dentibus anguis. The story of the crop of warriors who sprang from the teeth of the dragon which Cadmus slew, and then mutually killed one another, is told in Ovid, *Met.* iii. 104 *seq.*

243. **tubicen**, a trumpeter. Conf. the expression "ante tubas," *Sat.* i. 156.

246. **trepidumque magistrum**, his trembling keeper. Mart., *Spec.* x., alludes to a case in which a lion killed its keeper in the reign of Domitian—"Læserat ingrato leo perfidus ore magistrum."

247. **cavea**, cage.

alumnus is really the remains of an old participial form "aluminus," also found in the second pers. plural of pass. verb "amamini" (estis).

248. **nota mathematicis genesis tua**, Your nativity, you say, is known to the astrologers, *i.e.* the man disregards the warning contained in 246-7, because the astrologers have promised him a long life. Yes; but suppose, says Juvenal, your son will not wait for the fates to finish their web.

On "mathematicis" conf. *Sat.* iii. 43, and x. 94. They were also called *Chaldæi* and *astrologi*. See Tac., *Hist.* i. 22, who speaks of them as "genus hominum potentibus infidum, sperantibus fallax, quod in civitate nostra et vetabitur semper et retinebitur;" also *Ann.* ii. 32.

grave tardas exspectare colus. Conf. *Sat.* iii. 43, "funus promittere patris nec volo nec possum."

251. **torquet**, tortures. Conf. *Sat.* i. 9, "quas torqueat umbras Æacus."

cervina senectus. Conf. Virg. *Ec.* vii. 30, "vivacis cornua cervi;" and Cic. *Tuscul. Disp.* iii. 69, "Theophrastus moriens accusasse naturam dicitur quod cervis et cornicibus vitam diuturnam . . . dedisset."

252. **Archigenen.** See *Sat.* xiii. 98.

quod Mithridates composuit. Pliny speaks of a "Mithridaticum antidotum," an antidote compounded by Mithridates, king of Pontus, to guard against poison. Conf. Mart. v. 76, "Profecit poto Mithridates sæpe veneno Toxica ne possent sæva nocere sibi."

253. **aliam decerpere ficum.** Conf. Hor. *Ep.* i. 7, 5, "dum ficus prima calorque Designatorem decorat lictoribus atris."

254. **alias tractare rosas.** On the rose garlands used at banquets see on *Sat.* v. 96.

255. **et pater et rex**, a father like you and a king like Mithridates.

256. **voluptatem egregiam**, viz. the sight of avaricious men getting money.

257. **prætoris pulpita lauti.** See note on *Sat.* x. 36 and *seq.*, and xi. 186.

258. **quanto capitis discrimine,** what peril to life.

constent, cost; usually with gen. or abl. of price.

259. **multus . . . fiscus,** a well-filled purse.

260. **ad vigilem . . . Castora.** Conf. *Sat.* x. 25. The money-lenders and bankers had their tables in the Forum, near the temple of Castor, which, in common with other temples, was often used to keep money and other valuables in. Conf. Cic. *pro Quint.* 17, "nisi ad Castoris quæsisses quantum solveretur." Sentinels were posted round the temple of Castor; hence the epithet "vigilem."

261. **Mars Ultor galeam quoque perdidit.** The temple of Mars Ultor was in the Forum Augusti. Allusion is made to some robbery from the temple, which induced people to transfer their money to some safer place.

262. **Floræ.** The Floralia were held from April 28 to May 3. Great license prevailed, and the feast lasted far into the night, which was illuminated by lamps. Conf. Ovid, *Fasti*, v. 361 *seq.* The Floralia was the especial time for the representation of mimes; this is what "aulæa" refers to.

263. **Cereris.** The Cerealia were from April 12–19. See Tac. *Ann.* xv. 53. They consisted mainly of chariot-racing.

Cybeles. On the Megalesia see note on *Sat.* xi. 184. They lasted from April 3–10.

265. **petauro.** The *petaurum* was either a spring-board or a wheel from which two performers hung, one on each side, and which they made to revolve, one climbing up and the other letting himself down alternately. Conf. Mart. ii. 86, "per graciles vias petauri Invitum jubeas subire Ladan."

266. **rectum . . . funem,** the tight-rope. Conf. Sat. iii. 73, "schœnobates."

268. **Corycia . . . puppe.** Corycus was a seaport town in Cilicia, where a considerable trade grew up, especially in saffron, which is referred to in the "sacci olentis" in line 269. Conf. Hor. *Sat.* ii. 4, 68, "Corycioque croco."

269. **perditus,** reckless.

sacci . . . olentis. A great deal of saffron was used in the theatres to produce an agreeable smell. Pipes were laid down throughout the building, and the liquid saffron was thrown out as from the jets of a fountain. Conf. Mart. v. 25, "rubro pulpita nimbo Spargere, et effuso permaduisse croco," and also *id.*

Spec. iii. 8, "Et Cilices nimbis hic maduere suis." These saffron fountains were called "sparsiones," and one or two inscriptions have been discovered on the walls of public places on which, after the notification of some theatrical performance, the words are added, "sparsiones erunt." See Becker's *Gallus*, p. 48, note.

271. **passum**, raisin wine.

municipes Jovis. Conf. *Sat.* iv. 33, "municipes siluros;" and Mart. v. 87, "Cadmi municipes lacernas."

272. **hic**, *i.e.* the "schœnobates" of line 266.

275. **centum villas.** Conf. *Sat.* x. 218, "quot villas possideat nunc," etc.

276. **trabibus.** Conf. Hor. *Od.* i. 1, 13, "trabe Cypria."

plus hominum, *i.e.* more than on land.

278. **Carpathium.** The Carpathian Sea was between Rhodes and Crete.

Gætula. The African Sea was dangerous on account of the Syrtes or sandbanks off the coast of Africa. The Gætuli properly bordered on the Atlantic, but Juvenal evidently uses the word loosely, and intends it to be less and not more distant than Calpe.

279. **transiliet.** Conf. Hor. *Od.* i. 3, 24, "non tangenda rates transiliunt vada."

Calpe—Gibraltar.

280. **Herculeo . . . gurgite.** The Straits of Gibraltar were called Herculis Columnæ, from the tradition that this was the extreme point to which Hercules penetrated.

stridentem . . . solem, as if the sun, when it set, went down into the ocean with a hiss.

281. **grande operæ pretium est.** Conf. *Sat.* xii. 125.

folle. Conf. *Sat.* xiii. 61, "cum tota ærugine follem."

282. **aluta.** In *Sat.* vii. 192 this word meant a shoe; here it means a leather purse.

283. **Oceani monstra.** Conf. Horace's "monstra natantia," *Od.* i. 3, 17.

juvenes vidisse marinos, the Tritons and Nereidæ.

284. **non unus mentes agitat furor**, *i.e.* there are different kinds of madness, and one kind is avarice. Conf. line 136.

ille—Orestes, alluded to before in *Sat.* viii. 215 *seq.*

sororis in manibus—in the arms of Electra.

285. **vultu Eumenidum terretur.** Conf. "Furiis agitatus Orestes." On the Eumenides see note on Erinys, *Sat.* vii. 68. The Erinyes were worshipped at Athens, in the deme of Colonos, under the name of Eumenides, the "kindly goddesses."

286. **hic.** Ajax, son of Telamon, who, on being disappointed of the arms of Achilles, went out of his mind, and in the dead of night slaughtered the cattle which had been taken as booty (*bove percusso*), thinking that they were his enemies Odysseus and Agamemnon. Conf. Soph. *Aj.* 53 *seq.*

287. **parcat tunicis licet,** though he do not tear his clothes.

lacernis. See note on *Sat.* i. 27.

288. **curatoris.** The property of an insane man was transferred by the Prætor to the charge of one of his *agnati*, who was called "curator." Conf. Hor. *Sat.* ii. 3, 217, "interdicto huic omne adimat jus Prætor et ad sanos abeat tutela propinquos."

289. **ad summum latus,** up to the very bulwarks.

tabula distinguitur unda. Conf. *Sat.* xii. 56.

291. **concisum argentum in titulos,** etc.—a mocking description of silver coins. The "facies minutas" are of course the emperors' heads.

292. "**solvite funem,**" *i.e.* weigh anchor.

295. **æstivum tonat,** 'tis only summer thunder.

297. **zonam,** the belt in which the purse was kept.

298. **modo,** but just now.

299. **Tagus.** Conf. *Sat.* iii. 55.

Pactolus, a river in Lydia. Conf. Hor. *Epod.* xv. 20, "tibi que Pactolus fluat."

302. **picta se tempestate tuetur.** See note on *Sat.* xii. 27.

305. **hamis,** fire-buckets. It was part of the duty of the *triumviri capitales* to provide against fires in the city, but rich men naturally took their own precautions.

306. **Licinus.** On Licinus see note on *Sat.* i. 97.

307. **electro,** amber, probably in the form of drinking vessels. See note on *Sat.* v. 38.

Phrygiaque columna. Valuable marble was got from Synnada in Phrygia. See also on line 89.

308. **testudine.** See note on *Sat.* xi. 94. Beds and couches were inlaid with tortoise-shell.

nudi . . . Cynici—Diogenes; "nudi," because the Cynics did not wear the *tunica*. See note on *Sat.* xiii. 122.

310. **commissa,** pieced together.

311. **sensit Alexander**, etc.—a reference to the famous story of Alexander's visit to Diogenes in his tub.

313. **totum sibi posceret orbem.** Conf. *Sat.* x. 168, "Unus Pellæo juveni non sufficit orbis."

315. **nullum numen habes**, etc. The same line occurs in *Sat.* x. 351.

318. **in quantum** means no more than "quantum," which a prose writer would probably have used.

319. **Epicure.** On "Epicurus" see note on *Sat.* xiii. 123.

320. **Socratici . . . penates.** Socrates was conspicuous by his frugal and even austere life.

322. **acribus**, over-strict.

323. **nostris de moribus**, the morals of to-day.

324. **bis septem ordinibus.** The fourteen front rows at the theatre were, by a law of Roscius Otho in B.C. 65, assigned to the members of the "ordo equester," *i.e.* to those whose census amounted to 400,000 sesterces. Conf. on *Sat.* i. 94, iii. 135 and 140; and Hor. *Ep.* i. 1, 67.

326. **duos equites**, *i.e.* the census of two knights.

tertia quadringenta, a third 400,000.

327. **implevi gremium.** Conf. *Sat.* vii. 215, "Quis gremio Enceladi . . . affert?"

328. **Crœsi.** See on *Sat.* x. 266.

329. **divitiæ Narcissi.** Narcissus was the favourite freedman of Claudius Cæsar. His wealth was said to amount to 400,000,000 sesterces. See note on *Sat.* i. 97, "Pallante" and "Licinis." Narcissus was "ab epistolis," *i.e.* the imperial secretary. Suetonius, *Claud.* 28, mentions the saying that Claudius would have had money enough and to spare if he had been taken into partnership by his two freedmen.

330. **cujus paruit imperiis.** See note on *Sat.* x. 328. Claudius would probably have spared Messalina's life, even after her marriage with Silius, had not Narcissus taken the matter into his own hand. See Tac. *Ann.* xi. 37, "ni cædem ejus Narcissus properavisset." During the reign of Claudius, 41-54 A.D., freedmen enjoyed more power and influence than at any other time.

SATIRE XV.

1. **qualia demens Ægyptus portenta colat.** Conf. Cic. *de Nat. Deor.* iii. 39, "omne fere genus bestiarum consecrarunt Ægyptii."

2. **crocodilon adorat.** Conf. Herod. ii. 69. The people round Thebes worshipped it; but those round Elephantine killed and ate it.

3. **saturam serpentibus ibin.** Conf. Cic. *de Nat. Deor.* i. 39, "ibes maximam vim serpentium conficiunt." Herodotus, ii. 75, says that the ibis devoured the winged serpents which came from Arabia.

4. **cercopitheci,** long-tailed ape.

5. **magicæ . . . chordæ.** Outside the ruins of Thebes there was (and still is) a colossal statue of Memnon, the Græcised form of Amunoph, the name of several Egyptian kings. To this king were ascribed by the Egyptian priests the attributes as well as the name of Memnon, the son of Aurora and Tithonus, who was killed by Achilles before Troy. The statue was always believed to give forth one musical note at the dawn of each day, and Strabo, the geographer, declares that he heard it. Whether this was a trick of the priests to bring out the connection between Memnon and Aurora, or whether any scientific reason can be found for the phenomenon in the heat of the sun acting upon the chilled air in the crevices of the stone, has been much disputed. Conf. Tac. *Ann.* ii. 61, "Memnonis saxea effigies . . . vocalem sonum reddens."

dimidio. In Juvenal's time the statue was mutilated; it was afterwards restored by Septimius Severus. Conf. *Sat.* viii. 4, "dimidios Curios."

6. **centum . . . portis.** Conf. Hom. *Il.* ix. 381.

obruta. It had long since been in ruins, probably ever since the invasion of Cambyses.

7. **æluros.** All the MSS. have "cæruleos," but "æluros" (*αἰλούρους*) is an almost certain emendation. Conf. Herod. ii. 66.

piscem fluminis. Herodotus, ii. 72, mentions the eel.

8. **canem.** Anubis, one of the Egyptian gods, was always represented with a dog's head.

nemo Dianam. They worship the dog, but not the mistress of the dogs, Artemis or Diana the huntress. Herodotus, however, ii. 59, identifies Diana with the Egyptian Bubastis.

9. **porrum et cepe nefas violare.** Many of the Egyptians abstained from those vegetables, either because they regarded them as gods as Pliny says, or because they grow when the moon is waning as Aulus Gellius says, or because they promote thirst and tears as Plutarch says, and so are unsuitable both to abstinence and feasts. Line 10 seems to show that Juvenal had in his mind the first reason.

11. **lanatis animalibus abstinet.** Conf. Herod. ii. 42.

13. **Carnibus humanis vesci licet.** Herodotus denies this, ii. 45. Diodorus, however, mentions one occasion of a famine in which the people, though they did not touch the sacred animals, did feed on one another.

15. **Alcinoo.** Alcinous, King of the Phæacians, entertained Odysseus after his shipwreck, and at the feast in the evening, listened to the adventures of his guest, among which was the escape from the cannibal Læstrygones and Cyclopes.

16. **moverat**—the pluperf., to show how quickly his listeners lost patience at his tale.

aretalogus. The "aretalogi" were parasite philosophers, who entertained the company at feasts with their disquisitions on virtue or other kindred subjects. Suetonius says that Augustus used to employ them very often, "inter cenandum."

17. **dignum vera Charybdi,** worthy to be really swallowed down. Conf. "dignus vera cruce," *Sat.* viii. 188.

18. **Læstrygonas.** Conf. on *Sat.* xiv. 20; and see Hom. *Od.* x. 81 *seq.*

19. **citius**—sooner than the story about the cannibals.

Scyllam. See Virg. *Æn.* iii. 684, and Hom. *Od.* xii. 59.

concurrentia saxa Cyaneis, the rocks of the Cyaneæ rushing together. Cyaneis is dative; equivalent in sense to a gen. These rocks were called Συμπληγάδες (συν πλήσσω) because they were supposed to dash against one another. They were also called Κυανέαι, dark blue. Homer places them in Sicily; they are more often placed at the Bosphorus. Conf. Eur. *Med.* i., κυανέας Συμπληγάδας.

20. **plenos . . . tempestatibus utres.** Æolus gave the winds to Odysseus confined in a leathern bag; his comrades however, to their own destruction, let them loose—*Odys.* x. 19.

22. **grunnisse Elpenora.** Elpenor was one of the companions of Odysseus who were changed by the wand of Circe into swine.

24. **merito,** sc. *divisset.*

25. **Corcyræa . . . urna.** On "urna" see note on *Sat.* xii. 44.

26. **sub teste;** so "sub judice," *Sat.* vii. 13.

27. **nuper consule Junco.** This was L. Æmilius Juncus, who was consul in 127 A.D., *i.e.* under Hadrian. Other MSS. have Junio, which might be Q. Junius Rusticus, consul in 119

A.D. "Nuper" may imply that the Satire was written from five to ten years afterwards.

28. **super . . . mœnia** = *ἀνωτέρω τῶν τειχέων*, *i.e.* farther up the country, farther south.

Copti. Coptos was north of Thebes and south of Tentyra.

29. **graviora cothurnis**, too horrible for tragedy. Conf. *Sat.* vii. 72.

30. **Pyrrha**, wife of Deucalion, and so "a Pyrrha" means "from the Deluge." Conf. *Sat.* i. 70, "ex quo Deucalion," etc.

syrmata, the tragic robe, from *σύρω*. Conf. *Sat.* viii. 229.

33. **inter finitimos.** Ombi and Tentyra were, however, nearly 100 miles apart, and had the ruins of Thebes between them.

36. **numina vicinorum odit uterque locus**, *e.g.* the people of Ombi worshipped the crocodile; the Tentyrites killed it. Diodorus Siculus relates that the ancient kings of Egypt purposely put up religious barriers between the different people in their kingdom, in order to prevent union against themselves.

39. **alterius populi**, *i.e.* the Ombites, who were holding the feast.

43. **pervigili toro**, because the revel lasted all night.

44. **septimus interdum**, etc., *i.e.* the feast often lasted for seven consecutive days and nights.

horrida, uncivilised. **sane**, it is true.

45. **luxuria**, always used in a bad sense—"profligacy."

quantum ipse notavi. This certainly implies that Juvenal had been to Egypt, whether as an exile or not; see Introduction on this question.

46. **famoso . . . Canopo**, the infamous Canopus. See on *Sat.* i. 26. Canopus was a Greek colony, and is here compared with the native Egyptian towns.

48. **inde**, on the one side, *i.e.* among the Ombites.

49. **nigro tibicine**, with a black for their flute-player; abl. abs.

51. **hinc**, on the other side.

52. **hæc**, by attraction from *hoc*.

tuba rixæ. Conf. *Sat.* iii. 269, "procœmia rixæ."

57. **alias facies**, altered faces.

61. **quo tot . . . millia.** On "quo" followed by an accusative, see *Sat.* viii. 9.

64. **domestica**, "appropriate to," "natural to;" perhaps a translation of the Greek *οἰκεῖος*. Conf. Virg. *Æn.* i. 150, "jamque faces et saxa volant."

65. **Turnus.** Conf. Virg. *Æn.* xii. 896 *seq.*

Ajax. Hom. *Il.* vii. 268.

66. **vel quo . . . pondere** = *vel hoc pondus quo.* "Pondere" is attracted into the case of the relative.

Tydides. *Il.* v. 304.

69. **vivo jam decrescebat Homero.** Conf. Hom. *Il.* i. 271, where Nestor says, "*κείνουσι δ' ἂν οὔτις τῶν οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι μαχέοιτο.*"

72. **diverticulo**, digression, which begins line 64.

73. **pars altera**, the Ombites, as in line 39.

77. **hinc**, on this side, *i.e.* from among the Tentyrites.

82. **aut verubus.** "Decoxit," which means "boiled," only goes with this by zeugma; understand "roasted."

85. **Prometheus.** Conf. *Sat.* iv. 133. Juvenal has generally referred to him either as a potter or as the creator of mankind.

86. **elemento**, *i.e.* the fire. Conf. "elementa per omnia," *Sat.* xi. 14.

et te, *i.e.* "O Volusius Bithynicus."

87. **mordere . . . sustinuit.** Conf. *Sat.* xiv. 127, "neque sustinet . . . consumere."

89. **ne queeras**, you must not inquire.

90. **prima . . gula**, the first gluttony only.

93. **Vascones.** The allusion is to the siege of Calugurris, belonging to the Vascones, who lived between the Ebro and the Pyrenees. The town had belonged to Sertorius, and was besieged by Pompeius and Metellus Pius. The defence was most obstinate, and the historians record the cannibalism mentioned by Juvenal, 72 B.C.

95. **bellorum ultima**, the extremities of war.

97. **hujus enim, quod nunc agitur**, etc., for the present example of this sort of food (*i.e.* the instance of the Vascones) ought to be pitied.

98. **mihi**, dat. of the agent.

102. **esse parati**, prepared to eat.

104. **ventribus** is a conjecture which extremely commends

itself. The MSS. mostly have "viribus," which can hardly mean "strong men," as Mr. Macleane thinks.

105. **quibus** = *iis quibus.*

poterant ignoscere, might have pardoned.

107. **Zenonis præcepta.** Zeno, 350-258 B.C., was the founder of the Stoic School, who taught that virtue was the only good, and that pain, misfortune, and even death, were to be preferred to vice.

108. **Cantaber.** The Vascones were not Cantabri really: Juvenal used the name loosely for Spaniards.

109. **antiqui . . . Metelli.** See above. Metellus is called "antiquus" simply in comparison with Juvenal's time, in which the Stoic doctrines had spread very widely among the aristocratic classes at Rome. Metellus was consul 83 B.C., triumphed over Spain 71 B.C.

110. **nostras . . . Athenas**, *i.e.* Rome. Juvenal means that there were so many facilities in his day, both at Athens and Rome, for becoming acquainted with the writings of the philosophers and historians, etc., that even the tribes of Hispania may be expected to know something of the Stoics.

habet, has access to.

111. **Gallia . . . facunda.** Conf. *Sat.* vii. 148, "Gallia vel nutrix causidicorum Africa."

causidicos docuit . . . Britannos. The British youth were very likely sent to the Gallic schools of Augustodunum or Lugdunum.

112. **Thule**—called by Virgil, *Georg.* i. 30, "ultima Thule",—has been variously placed in the Shetlands, in Iceland, and in Norway. It represents, at any rate, the extreme north.

113. **quem diximus**, *i.e.* the Vascones.

114. **Zacynthos** or **Saguntus** was just north of the Ebro, and so in the Roman portion of Spain; it was besieged by Hannibal, 219 B.C., and held out obstinately for eight months. Livy, who describes the siege, does not mention any instances of cannibalism, though other historians do.

115. **tale quid excusat**, has a similar excuse.

Mæotide . . . ara. The Palus Mæotis was at the mouth of the Tanais. The inhabitants were called Tauri, and their country the Tauric Chersonese. In the worship of the Tauric goddess, who is identified by the Greeks with Artemis, human victims were offered. See in *Classical Dict.* for the story of Iphigenia and her brother Orestes, as told in the play of Euripides, *Iphigenia in Tauris.*

116. **illa . . . Taurica**, the goddess.

117. **carmina**—nom. case—"the poets."

120. **hos**, the Ombites.

122. **terra Memphitide sicca**, when the land was suffering from drought.

123. **invidiam facerent nolenti surgere Nilo**, cast odium upon the Nile, because it refused to rise—*i.e.* What greater disgrace could they put upon the Nile, if, by its failure to flood the country, there should be a drought and consequent famine?"

124. **Britones** = *Britanni*.

125. **Sauromatæ**, a Scythian tribe beyond the Tanais.

Agathyrsi—also Scythians. Virgil calls them "picti," tattooed.

127. **fictilibus . . . phaselis**. The Egyptians made their river-boats sometimes of papyrus, sometimes of clay. Conf. Virg. *Georg.* iv. 287. The *phaselus* was properly the name of a bean, from resemblance to the shape of which these boats received their name.

128. **pictæ . . . testæ**. They were generally painted with gaudy colours.

134. **jubet**, she orders us.

casum lugentis amici. Prof. Mayor reads "causam dicentis amici," of a friend who is pleading his cause.

135. **squalorem** refers to the signs of mourning, such as the torn black robe which dependants usually put on to excite pity.

rei. Not necessarily the same person as "amici," but any dependant.

pupillum. See note on *Sat.* i. 47.

136. **circumscriptorem**. See *Sat.* x. 217. The *circumscriptor* would be the fraudulent "tutor."

137. **faciunt incerta**, disguise the sex of. Conf. Hor. *Od.* ii. 5, 21, "discrimen obscurum solutis crinibus ambiguoque vultu."

140. **minor igne rogi**. Young children were never burnt on the funeral pyre, but always buried.

face dignus arcana. During the Eleusinian mysteries in honour of Demeter (Ceres), the initiated all marched with torches to the temple of the goddess, and celebrated a midnight festival, accompanied by a torch race. Conf. Hor. *Od.* iii. 2, 25, "vetabo qui Cereris sacrum vulgavit arcanæ," etc., and see *Sat.* xiv. 218.

141. **qualem . . . vult esse sacerdos**, such as the priest

wishes him to be. The initiated were supposed to be free from all pollution and crime. The sacerdos was called ὀαδοῦχος.

142. **ulla aliena sibi credat mala.** Conf. Ter. *Haut.* 77, "humani nil a me alienum puto."

143. **mutorum,** dumb animals.

147. **prona et terram spectantia.** Conf. Cic. *legg.* i. 22, "nam cum ceteras animantes Deus abjecisset ad pastum, solum hominem erexit;" and Ovid's *Met.* i. 84.

149. **animas,** life or breath. This would be the θρεπτικὴ ψυχή, which Aristotle speaks of as opposed to νοῦς.

151. **trahere** = συνοικίζειν.

152. **proavis**—dat. of agent.

157. **defendier**—archaic form of "defendi." Virgil also uses this form. Some explain the final syllable "er" by saying that it is a transposition of "se," the reflexive pronoun, and therefore that it is really a middle form.

160. **quando leoni,** etc. Conf. Hor. *Epod.* vii. 11, "Neque hic lupis mos nec fuit leonibus Unquam nisi in dispar feris." It is not, however, true that wild animals spare their own species.

166. **produxisse,** to have beaten out, *i.e.* on the forge. Virgil has "ocreas lento ducunt argento."

parum est, *i.e.* the use of the fatal sword is mild compared with such barbarities as cannibalism.

quum, although.

168. **extundere** = *producere.*

170. **sed . . . crediderint.** Supply "qui" from "quorum."

173. **Pythagoras.** See note on *Sat.* iii. 210.

174. **indulsit.** See *supra,* line 148.

non omne legumen. Beans, *e.g.*, were strictly forbidden by Pythagoras to his followers for some secret reason. Horace affects to think that it was from the same reason as their refusal to eat animal flesh, and so speaks of "faba Pythagoræ cognata," *Sat.* ii. 6, 63.

SATIRE XVI.

2. **prospera castra,** a fortunate camp, or a lucky regiment or legion. Under the empire the custom of having permanent camps in which the same legion was kept year after year was

becoming more and more frequent, so that "castra" and "legio" might be used almost interchangeably.

3. **excipiat** is optative—"I should like it to receive."

porta. A Roman camp had four gates—*porta prætoria*, *porta decumana*, and two *portæ principales* at the two sides.

4. **plus etenim fati valet hora.** Conf. *Sat.* vii. 200, "sidus et occulti miranda potentia fati."

6. **Samia . . . arena.** Juno had a famous temple at Samos, mentioned by Herodotus, iii. 60. Conf. Virg. *Æn.* i. 15, "Quam Juno fertur terris magis omnibus unam Posthabita coluisse Samo."

8. **ne**, after "haud minimum illud erit," is irregular. We should expect "quod non." Prof. Mayor says it is because there is involved the idea of preventing.

togatus, civilian. Conf. *Sat.* viii. 240.

9. **dissimulet.** "Ut" must be supplied to this verb.

11. **offam**, a bruise.

12. **relictum**—just left in the head, but without much hope of recovery.

13. **Bardaicus . . . calceus.** The *calceus* was probably a military boot worn by officers, as the *caliga* was by privates. The epithet "Bardaicus" was given to it from the Bardæi, an Illyrian tribe, from whom the particular shape was probably introduced. Martial has "lassi bardaicus evocati." Juvenal here puts the boot and the calves for the centurion who owned them. Prof. Mayor quotes Tacitus, *Agric.*, "credunt plerique militaribus ingeniis subtilitatem deesse quia castrensis jurisdictio secura et obtusior et plura manu agens calliditatem fori non exerceat."

15. **more Camilli.** L. Furius Camillus was dictator against Veii, and during the siege of that town he made the edict referred to by Juvenal, to prevent his soldiers from continually leaving camp and going to Rome (405-396 B.C.)

17. **justissima centurionum cognitio est.** This does not seem to be ironical. Juvenal says that probably it is really the best arrangement for the centurion to act as judge in military cases, and he will punish his soldiers if they are in the wrong; but then the complainant has all the other soldiers to fear, who will manage to make him regret his victory.

19. **justæ . . . causa querelæ**—gen. of definition: the complaint is the cause.

20. **tota cohors.** There were ten cohorts to each legion:

the men in the same cohort would naturally stand by one another.

manipli. There were three *manipuli* in each cohort.

21. **curabilis ut sit,** should stand in need of a remedy. All the verbals in "-bilis" may be either active or passive.

23. **mulino corde Vagelli.** Vagellius has been mentioned in *Sat.* xiii. 119. "Mulino" here means obstinate, and so foolhardy. It would be a piece of rashness worthy of Vagellius to pursue an action against a soldier in the camp.

24. **caligas.** See on *Sat.* iii. 303.

25. **clavorum.** *Sat.* iii. 229.

tam procul absit ab urbe. This is ironical, because the words below, "molem aggeris," show that Juvenal is speaking of the prætorian camp outside the "agger Servii," so that the actual distance would be very small, though it serves a timid friend with an excuse. Conf. *Sat.* v. 153, viii. 43, and x. 95.

26. **Pylades.** The friendship of Pylades and Orestes was proverbial.

27. **se excusaturos,** who will be sure to make some excuse.

28. **non sollicitemus,** let us not importune. Notice the "non" used for "ne."

29. **da testem,** produce your witness.

audeat . . . et credam, let him dare and I will believe. Conf. *Sat.* i. 142, "pone Tigellinum, tæda lucebis in illa."

30. **pugnos qui vidit, dicere Vidi.** Conf. *Sat.* vii. 13, "Hoc satius, quam si dicas sub judice 'Vidi,' Quod non vidisti."

31. **barba, dignumque capillis majorum.** Conf. "barbato regi," *Sat.* iv. 103; and "capillato consule," *Sat.* v. 30.

33. **contra paganum.** The word "paganus" is often used by writers of the silver age for a civilian as opposed to the soldiery.

36. **sacramentorum.** *Sacramentum* was the military oath taken by every soldier on being enlisted. The phrase generally used was "jurare in verba alicujus." The oath was to the effect that they would obey their general, and not leave the camp till the campaign was ended.

38. **sacrum saxum.** Figures of the god Terminus, roughly cut in stone, were placed by the Romans at the boundaries of their fields. In honour of these a festival was held called "Terminalia." Conf. Hor. *Epod.* ii. 59, "Vel agna festis cæsa Terminalibus."

39. **annua.** The Terminalia were held in February.

41. **vana supervacui,** etc. The same line occurs in *Sat.* xiii. 137.

42. **exspectandus erit . . . annus,** a whole year will have to be waited.

qui . . . inchoet, even to make a beginning of.

43. **totius populi** comes in very awkwardly. "Annus totius populi" would make no sense, whereas "lites totius populi" is not the sense required, since the particular suit in question is the one which would have to wait a year. There is probably some confusion of thought. Juvenal meant that the suit would have to wait a year, but he also had in his mind that the lawsuits of a whole people had to be got into one year.

tunc quoque, even when the case is heard.

45. **ponente lacernas,** because advocates in court were obliged to appear in the *toga*.

47. **lenta** is the emphatic word with reference to the "mille tædia" and "mille moræ" above.

51. **testandi . . . jus,** the right of making a will. Sons who were "in manu patris" could legally possess no property of their own, though they were often allowed to hold a *peculium*, just as the slaves were. See note on *Sat.* iii. 170. They could therefore not dispose of any property by will as long as their father was alive. After the time of Augustus, however, this rule was relaxed in the case of soldiers, who were allowed to treat all property acquired by their military services ("castrense peculium quæ sunt parta labore militiæ") as their own, and accordingly to dispose of it by will.

53. **non esse in corpore census,** should not be included in the property.

54. **Coranum.** The name is taken from Hor., *Sat.* ii. 5, 57, "Captatorque dabit risus Nasica Corano."

56. **captat,** plays the legacy-hunter to——

favor æquus, impartial patronage. All the MSS. have "labor," which, with "labori" in the next line, can hardly be right.

60. **phaleris.** Conf. *Sat.* xi. 103.

APPENDIX I.

ALPHABETICAL LIST OF THE RARER WORDS IN JUVENAL.

*** Those marked with an asterisk are ἅπαξ λεγόμενα.

abacus, a sort of sideboard on which plate was set out for show.

abolla, a cloak worn especially by philosophers (iii. 99), but also by senators (iv. 76) and kings.

ædicula, dim. of *ædes*. In viii. 111 it is a niche in the *atrium*, where a statue of a god was placed.

alapæ, slaps; an onomatopœic word, like murmur, whisper, roar, etc.

aliptes (ἀλείφω), lit. an anointer, and so a trainer of gladiators.

anabathra, the tiers of seats in the theatre rising in a semicircle behind the orchestra.

Arabarches, a title given to the Governor of Thebais, one of the provinces of Egypt.

aretalogus, a parasite philosopher, engaged to entertain company at dinner by his disquisitions on virtue.

artopta, a bread-pan, used also by Plautus.

*attegia, a hut used by African tribes.

Bardaicus, an epithet applied to *calceus*, the military boot; from the Bardæi, from whom the shape was introduced.

bascauda, a British word, a basket.

*bracteola, dim. of *bractea*, a thin leaf of gold.

caballus, used in silver Latin for a horse. Conf. *cheval*, cavalry, etc.

cacoethes (*κακοηθὲς*), a medical term for an ulcerous disease: c. scribendi, an itch for writing.

cardiacus, a medical term; "with disordered stomach."

cercopithecus, a long-tailed monkey; used by Pliny.

Cerdo (*κέρδος*), properly an artizan; then in the Digest as a proper name for the lower classes.

*ceromaticus, anointed with the ceroma, a mixture of wax, oil, and clay.

chironomunta (*χειρονομοῦντα*), gesticulating.

conduplicare, to double; occurs in a suspicious line, xiv. 229.

cophinus, a small basket carried usually by Jews.

crepido, a raised footpath on which beggars took their stand.

crypta, usually a vault. In Juvenal it is a sewer-pipe.

cucurbita, a gourd, and then, from its shape, a cupping-glass.

cucullus, a hood fastened on to the *lacerna*.

decīdere, to cut a knot; and so to settle a dispute, come to terms.

defendier, archaic infinitive passive for *defendi*.

discursus, a running about, distraction, hurry and skurry.

diverticulum, a digression.

duellum, archaic form of *bellum*.

endromis, a thick woollen cloak worn by runners and athletes.

epimenia (*ἐπιμήνια*), monthly rations for slaves.

epirhedia (*ἐπὶ*, and a Gallic word *reda*), probably some kind of car or harness.

ergastula, prison-houses for the slaves who worked on the *latifundia*.

famelicus (fames), famished.

fanaticus (fanum), inspired by deity, especially by Bellona.

farrago, a mixture of corn given to cattle; then a medley of subjects.

ferculum (fericulum), a course at dinner.

ferula, properly a fennel stalk, then a rod.
*flammeolum, dim. of *flammeum*, a bridal veil.
*fornacula, dim. of *fornax*, a little stove.
fritillus, a dice-box.
frivola, trifles—paltry belongings.
fulcrum, the leg of a *triclinium*, often made of tortoise-shell.

galerus, a leather armlet worn by the *retiarius*.
genuinus (dens), a jaw-tooth, or grinder.

homuncio, dim. of *homo*.

induperator, archaic form of *imperator*.

*lividulus, dim. form of *lividus*, inclined to envy.

mango, a slave-dealer.
membrana, a skin prepared for writing; and so parchment.
meritoria, hired apartments.
minutal, minced meat, hash.
miscellanea, the mixed food supplied to gladiators.
misellus, dim. form of *miser*.
mortaria, mortars in which drugs were prepared.
murrhina (vasa), vases made of red and white agate.

*naulum (*ναῦλον*), a boat or ship fare.
novicius, new, fresh, lately arrived.
nutricula, dim. of *nutrix*.

œnophorum (vas), a wine vessel.
opsonia (*ὀψώνιον*), lit. anything eaten with bread; and so meat.
orexis (*ὄρεξις*), appetite.

palpare, to stroke, and so to soothe.
paropsis, a small square dish.

pegma (πήγνυμι), a wooden erection in theatres with rising and falling platforms.

pelamydes, young tunny fish.

pergula, a booth or stall used by money-changers, barbers, painters.

*petasunculus, dim of *petaso*, a small ham.

petaurum, a spring-board or wheel used by athletes.

*phæcasiani, white-slippered; see note on iii. 199.

phœnicopterus, a flamingo.

*pinnirapus, lit. a feather-snatcher; used of the *retiarius* who fought against the Samnite.

planipedes, barefooted; used of mimic actors who wore neither the *soccus* nor *cothurnus*.

popina (πέπω), an eating-house.

pragmatici, attorneys; men versed in the technicalities of law.

pulmentarium, anything eaten with bread. Conf. "opsonia."

pygargus, a white-backed antelope.

pytisma (πύτισμα), the spitting out of wine after tasting it.

pyxis, a box for unguents or medicines.

quadrivium, a place where four roads meet.

rancidulus, dim. form of *rancidus*.

reda, a Gallic word used for a four-wheeled travelling carriage.

reticulum, dim. of *rete*, a little bag.

rhinoceros, a rhinoceros-horn used for oil.

sandapila, a cheap coffin provided by the *libitinarii* for the poor.

sarcinula, dim. of *sarcina*, a little baggage; and so the equipment, trousseau, fortune of a bride.

sarracum, a heavy waggon.

scalpere, to carve, and so to scratch.

scrofa, a brood-sow.

sinciput (semi-caput), half a head; and so the head generally.

sponsio, betting.

sportula, lit. a little basket; then the food given in a basket to clients; lastly, the money dole.

stationes, clubs or lounging-places in the *forum*.

stemmata, lit. garlands connecting the *imagines* in the *atrium*; then used of the genealogy denoted thereby.

stlatarius, a doubtful word; *stlata* was perhaps a merchant-ship, in which case *stlatarius* would be "foreign" or "imported."

sufflamen, a drag-chain.

syrma (*σύρω*), a trailing robe worn in tragedy.

tessella, dim. of *tessera*, a small cube or die.

tibicen, a buttress.

tirunculus, dim. of *tiro*.

*trechedipna (*τρέχω δεῖπνον*), shoes worn by *parasites*.

triscurria, buffooneries.

urceolus, dim. of *urceus*, a little pitcher.

*velarium, perhaps for velum; an awning over the amphitheatre or theatre.

velificatus, sailed through; used in reference to the canal of Xerxes through Mount Athos.

ventilare, to wave backwards and forwards.

vervex, a wether sheep; used as a synonym for blockhead.

virguncula, dim. of *virgo*.

vulva, sow's udder.

zelotypus, jealous; in *Sat.* viii. 197, with "conjux" understood.

APPENDIX II.

LIST OF DIMINUTIVES USED BY JUVENAL.

SUBSTANTIVES.

aedicula, viii. 3
auriculus, viii. 5
bacillum, iii. 28
balneolum, vii. 4
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cenaculum, x. 18
cenula, iii. 148
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curriculum, xiv. 231
cuticula, xi. 194.
flammeolum, x. 320
foculus, iii. 243
fornacula, x. 82
fraterculus, iv. 98
glebula, xiv. 166
homuncio, v. 133
hortulus, iii. 207
igniculus, iii. 96
nutricula, vii. 148
particula, xiii. 14
pellicula, i. 11
petasunculus, vii. 119
reticulum, xii. 58
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sarcinula, iii. 142
servulus, iii. 234
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rancidulus, xi. 135
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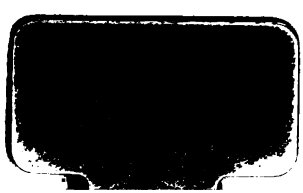
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